REPORT RESUMES

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TEACHING STRATEGIES FOR MIDDLE EASTERN CULTURAL STUDIES IN THE SENIOR HIGH SCHOOL.

BY- KELLY, JAMES

BERGEN COUNTY CENTER FOR NON-WESTERN STUDIES

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THE THIRD PART OF A PROJECT TO DEVELOP APPROACHES TO TEACHING HIGH SCHOOL STUDENTS ABOUT CULTURE AREAS OF THE NON-WESTERN WORLD (SEE TE 499 984 AND TE 499 995), THIS TEACHERS' GUIDE FOR AN 8-WEEK COURSE ON THE MIDDLE EAST COVERS THE GOEGRAPHY, ECONOMY, POLITICS, AND CULTURE OF THE AREAS. IT ALSO DEALS WITH THE MAJOR HISTORICAL DEVELOPMENTS IN THE MIDDLE EAST AND THE AREAS'S CONTRIBUTION TO WORLD CULTURE. CHARTS, MAPS, AND A BIBLIOGRAPHY ARE INCLUDED, TOGETHER WITH SUGGESTIONS FOR STUDENT ACTIVITIES AND A LIST OF AUDIOVISUAL AIDS. THIS GUIDE IS AVAILABLE (FREE) FROM LEONARD VISSER, BERGEN COUNTY CENTER FOR NON-WESTERN STUDIES, RIVER DELL REGIONAL SENIOR HIGH SCHOOL, PYLE ST., ORADELL, N. J. 07649. (DL)

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Middle Eastern Studies

river dell regional high school

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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TEACHING STRATEGIES FOR MIDDLE EASTERN CULTURAL STUDIES IN THE SENIOR HIGH SCHOOL

Mr. James Kelly, Author and
Assistant Project Coordinator

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Dr. Wm. Wendell Williams, Director
Leonard Visser, Coordinator

The River Dell Regional Schools
Oradell, New Jersey 07649

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Preface

The teaching strategies for River Dell's Middle Eastern Cultures unit of study which are presented here represent the third part of a project to develop new approaches to teaching about five culture areas of the non-Western world. The first two volumes relate to Asia (June, 1967) and Africa (January, 1968). In accordance with the general aims set forth for this project, we are striving for student and teacher involvement that will encourage active learning in the classroom. The strategies that follow illustrate ways and means to encourage the learner "to find out for himself" through rational thought processes.

We are indebted to our consultant, Dr. Paul Vouras of Paterson State College, who provided a sense of direction and inspiration for this effort. For assistance and cooperation in this regional project in curriculum development as well as in the establishment of the resource center necessary to accommodate our respective programs, we owe thanks to the following schools, their social studies chairmen and teachers:

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River Dell Senior High School
Oradell, New Jersey

To the members of the River Dell Regional Schools' Board of Education; to our Project Director, Dr. Wm. Wendell Williams; to our Curriculum Coordinator, Mr. John Petroccione; we extend our thanks for encouragement and support. It is our hope that as we begin to recognize the educational significance of a global point-of-view and the importance of education that fosters international understanding, we may help to point a direction for other schools in our area.

The materials presented herein were developed pursuant to a grant from the U.S. Office of Education, Department of Health, Education and Welfare. However, the opinions expressed herein do not necessarily reflect the position of the U.S. Office of Education, and no official endorsement by the U.S. Office of Education should be inferred.

Leonard Visser
Project Coordinator

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James Kelly
Assistant Coordinator

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Dr. Vouras
Paterson State College

THE MIDDLE EAST

The suggested outline for an 8 week course which follows was prepared by Dr. Vouras of Paterson State College.

A. GEOGRAPHY OF THE MIDDLE EAST (1 week)
  1. Location (crossroads of the world)
  2. Geographical Diversity
    a. 3/4 desert wasteland; rugged/infertile highlands
    b. few lowlands
    c. lack of water
      i. Aswan Dam (High Dam) - an attempt to augment the water supply of Egypt.
      ii. The Jordan River Water Problem - a good example to show how politics are hindering the optimum development of the river basin.
      iii. Limited mineral resources, except oil.

B. ECONOMY OF THE MIDDLE EAST (1.5 weeks)
  1. Agriculture
    a. irrigated (oasis - agriculture)
    b. rain-fed
  2. Pastoralism
  3. Mining - oil (here discuss the role of oil in the economy of the region.
  4. Manufacturing
  5. Trade
  6. Economic Planning (here discuss the Gezira Project and Nasser's brand of socialism)

C. MAJOR DEVELOPMENTS IN THE HISTORY OF THE MIDDLE EAST (1 week)
  1. The Birth of the Islamic (Arab) State and its Expansion
  2. The Conquest of the Region by the Ottoman Turks
  3. The Replacement of Turkish control and Influence by the Western Powers (Great Britain and France) after W.W. I.
  4. The Diminution of Western Influence after W.W. II
  5. The Reconstitution of the State of Israel
  6. The Emergence of Pan-Arabism and Nationalism after W.W. II.

D. POLITICAL FACETS OF THE MIDDLE EAST (1 week)
  1. The All-Pervasive Influence of the State
  2. One-Party System
  3. One-Man Rule (Dictatorship)
  4. Remnants of Monarchy (Iran, Saudi Arabia, Jordan)
  5. Attempts at Political Unification (UAR)
  6. Secular and Theocratic States
  7. Pan-Arabism

E. CULTURAL FACETS OF THE MIDDLE EAST (1 week)
  1. Amalgam of Peoples (Arabs, non-Arabs, etc.)
  2. Cultural Heterogeneity
  3. Unevenly Distributed Population

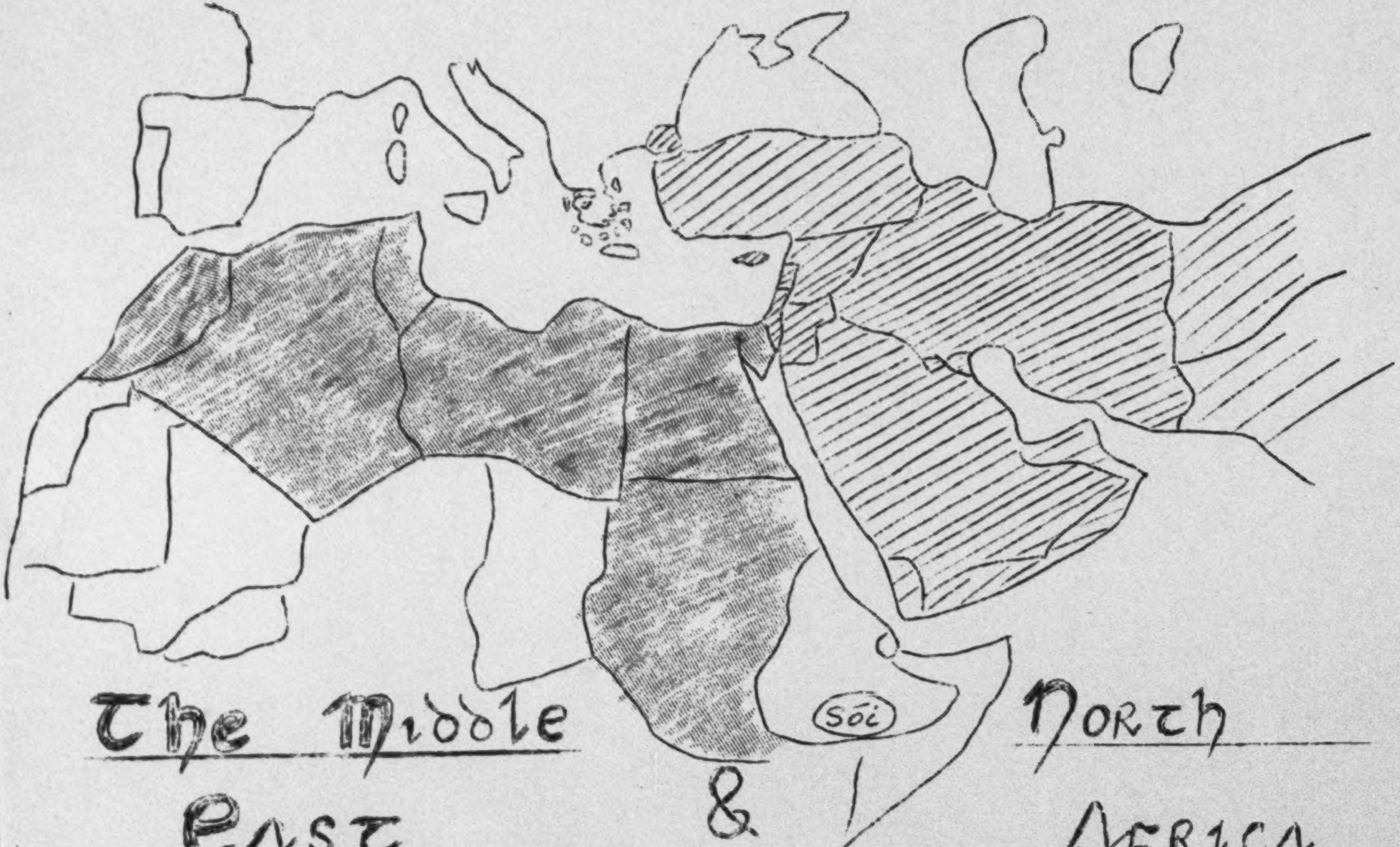
4. National Minorities
5. Towns and Town Life
6. Villages and Tribes
7. An Emerging Middle Class
8. Social Classes (peasants, nomads, city workers, intelligentsia, refugees)
9. The Rising Political Role of the Military
10. Urbanization, Modernization and Westernization

F. CONTRIBUTIONS OF THE MIDDLE EAST TO WORLD CULTURE (1 week)

1. Antiquity (use of fire, wheel, etc.)
2. Religion
    a. Judaism
    b. Christianity
    c. Islam

G. PROBLEMS OF THE MIDDLE EAST (1.5 weeks)

1. Pan-Arabism vs. Regionalism
2. Arab-Israeli Conflict
3. Refugee Problem



The Middle East & North Africa

Mr. Kelly

An Introductory Activity: What is the Middle East?

A. Definitions

Assign a number of students to locate as many definitions of "Middle East" and "Near East" as possible: they should also be alerted to note the origin of the terms. As a result of their search, students should be able to discover certain ambiguities and/or contradictions pertaining to the terms and in this way the lesson should help foster a healthy skepticism with respect to printed matter. The following sources illustrate the kind of problems with which the students will have to contend:

1. Source: Webster's Geographical Dictionary - 1966

Middle East: An extensive region comprising the countries of South and Southwest Asia and Northeast Africa...used to include the Near East and much more (Iraq, Iran, Afghanistan, Pakistan, India and Burma) to the borders of the Far East. Middle East is an indefinite and unofficial term; the U.S. State Dept. does not employ it.

Near East: The Balkan States (earlier usage) and the countries of Southwest Asia (Turkey, Lebanon, Syria, Palestine, Jordan, Saudi Arabia and other countries of the Arabian Peninsula...by extension includes Egypt and African lands south of Egypt; as officially used by the U.S. Dept. of State, includes all of the above, Libya and all the Middle East.

2. Source: U.S. Dept of State Publication 7706 (1964)

Title: The United States and the Middle East

3. Source: U.S. Dept of State Publication 7684 (1964)
Near and Middle East Series 72

Title: The Middle East - An Indefinable Region

Some name must be given to the land of the Suez Canal and its commercial lifelines...whether it is called Middle East, Near East or some other name is not of the greatest moment. But "Middle East" as a regional term has outdistanced others...which signifies that we will probably have to live with it for some time to come.

4. Source: U.S. State Dept Publication 7795 (March, 1967)

Title: Afghanistan
A landlocked country about 260,000 sq. miles...(which) lies between the Middle East, Soviet Central Asia, Sinkiang and the subcontinent of India and Pakistan.

5. Source: Vital Speeches of the Day (June 15, 1967)

Title: "The Other Africa" by J. Palmer 2nd Ass. Sec. of State for African Affairs.

North Africa is part of Modern Africa politically and emotionally as well as geographically..... In a more precise geographical sense, North Africa falls into the northwest quadrant of Africa, a rectangle of Atlantic and Mediterranean coastline and Sahara hinterland stretching to the borders of Egypt and the Sudan, Morocco, Algeria, Tunisia and Libya are the four countries of the Arab Maghreb, but the influence of their Berber-Arab-Islamic-Moorish culture has spread to the outer rim of the Sahara.

B. Origin of Terms

1. Source: Webster's op. cit.

Middle East....a term of British origin.

2. Source: The Middle East and the West by Bernard Lewis

The term Middle East was invented by the American naval historian Alfred T. Mahan, to designate the area between Arabia and India, with its center....in the Persian Gulf. pg. 9

3. Source: U.S. Dept. of State Publication 7684. op cit.

The concept of a Middle East evolved from "Near East" and "Far East" which in turn came about from the single idea of "east" as opposed to "west". Actually, the East was named from the West never having enjoyed the advantage of a name that sprang from the region itself.

C. Definition in terms of Location and Association

In selecting an area to designate as the Middle East, the students were guided by two factors:

1. Position

The landmass which connects the continents of Europe, Asia and Africa with a center point at Basra in the Persian Gulf.

AND

2. Association

Countries most often alluded to in the news media when reference is made to the Middle East. (Students were asked to list as many countries as possible - the frequency with which a name appeared determined how it should be designated. The following designations were agreed upon by the students for the purposes of our study:

Core

1. Egypt
2. Israel
3. Jordan
4. Saudi Arabia
5. Iran
6. Iraq
7. Cyprus
8. Syria
9. Lebanon
10. Turkey
11. Kuwait
12. Yemen

Peripheral

1. Morocco
2. Algeria
3. Tunis
4. Libya
5. Sudan
6. Somalis
7. Ethiopia
8. Afghanistan
9. Pakistan

Mr. Kelly

THE GEOGRAPHY OF THE MIDDLE EAST

Experience seems to indicate that when students are given written map assignments to complete, they are less likely to forget pertinent information. In studying the geography of the Middle East, therefore, it might be well to issue outline maps of the area to students and have them complete certain assignments as a foundation for the study of Middle Eastern cultures. The outline map can be reproduced for class distribution. The following information should be gathered by the students:

I. Location

A. See "What is the Middle East."

II. Physical Features

A. Mountains and Plateaus

1. Atlas
2. Arabian Plateau
3. Iranian Plateau
4. Elburg and Zagros Mountains
5. Pontic and Taurus Mountains
6. Anatolian Plateau
7. Sulaiman Mountains

B. Rivers and Bodies of Water

1. Nile
2. Tigris
3. Euphrates
4. Jordan
5. Mediterranean Sea
6. Red Sea
7. Black Sea
8. Dead Sea
9. Caspian Sea
10. Persian Gulf
11. Gulf of Aden
12. Suez Canal

C. Deserts

1. Sahara
2. Libyan
3. Nubian-Arabian
4. Rub'-al-Khali
5. Nefud

D. Valleys, Lowlands and Coastal Plains

1. Nile Valley and delta
2. Tigris-Euphrates
3. Coastal Plains

III. Climates (Vegetation)

A. Types of Climate

1. Desert (arid)
2. Steppe (semi-arid)
3. Mediterranean (scrub-forest)
4. Mountain (variety of climates)

B. Interrelated Causative Factors

1. Imbalance of Sun and Water throughout the area

   a. Location with respect to Equator

   b. Direction, low relative humidity, high temperature and velocity of air movements over the area

   c. Location and height of Mountains

   d. Temperature of coastal waters

   e. Influence of Azores high pressure system.

C. Distribution of Arid and Semi-Arid Lands (Desert and Steppe)

The Middle East is largely an area of deserts, plateaus. mountains and marginal lands. Because of limited water sources, only 5% of the total land area is under cultivation.

1. Characteristics of Desert

Possibly the best way to define desert is to describe it as an area where the amount of water evaporated or lost, exceeds precipitation in any year. Sometimes it is defined as an area which receives less than 10" of rain in a year. Rain often comes down as a destructive downpour. There are extremes of temperature: a temperature of 136° F. has been recorded at Azizia, Libya; a daily diurnal range of 80° is not uncommon.

2. Extent of Desert Lands

Desert climate is characteristic of an area stretching from the Sahara to the Arabian Peninsula and includes parts of Jordan, Syria, Iraq, Iran and Afghanistan.

3. Varieties of Desert

There are three types of desert:

a. Erg: This is a desert of shifting sand dunes which lies in the bottom of great basins where ancient rivers piled up great amounts of alluvium.

b. Reg: A reg consists of wind eroded plains, strewn with pebbles, boulders and gravel.

c. Hamadas: (Mesas or Cuestas) These are rocky plateas with bare rock outcrops.

Of these, the erg is the most familiar.

4. Steppe Lands

The Steppe climate which is more prevalent in the Eastern Mediterranean lands is characteristic of the high interior basins and plateaus. These areas experience more rainfall than do desert lands, but the rains are of an irregular pattern. Soils are usually hard and sterile.

D. The Mediterranean Areas of the Middle East

1. Characteristics of Mediterranean Areas

Those areas which have between 12" - 22" of rain annually, are usually classified as Mediterranean. They are usually bordered by an ocean on one side and a desert on the other. They are the only lands outside the desert that lack moisture during the summer months; winters are wet, summers are dry. Consequently, the landscape coloration scheme is the reverse of other vegetation areas: with the advent of autumn, the landscape begins to turn green; in the spring, the vegetation ripens and quickly dries up with the approach of summer. In effect, then, Mediterranean areas are an extension of the desert lands during the summer months.

2. Extent of Mediterranean Areas

Countries in the Middle East having this climate include Lebanon, Algeria, Morocco, Tunisia, Turkey, Syria and Israel.

E. Mountains

With the exception of the Atlas Mountain range, most of the mountains are in the eastern Mediterranean area. Climate (vegetation) varies with altitude, exposure to the sun and precipitation. The mountains are nearly always cloud-capped; in the eastern Mediterranean they are sometimes snow-capped, because of strong polar outbursts during the winter months.

IV. Land Utilization

The utilization of land throughout the Middle East depends on the amount of water available and/or the efficiency of methods used in conserving and recovering it. The following are locations where some form of land utilization is taking place:

A. Wadis (Arroyos)

These can be described as dry river or stream channels cut out by torrential floods. They are usually dry except during the period of a rain storm. Frequently they are associated with oases. Where hamadas are crossed by numerous wadis, they may support a large settlement. The water in an erg will depend upon how many wadis drain into it. At the foot of the Atlas Mountains, erg basins act as huge reservoirs; the porous sand absorbing water rapidly, thereby preventing water loss due to evaporation while minimizing the danger from an increase in the saline content of the surface area.

Dams are often built across wadis to conserve water and is then channeled into underground storage areas in order to minimize loss through evaporation.

B. Alluvial Fans

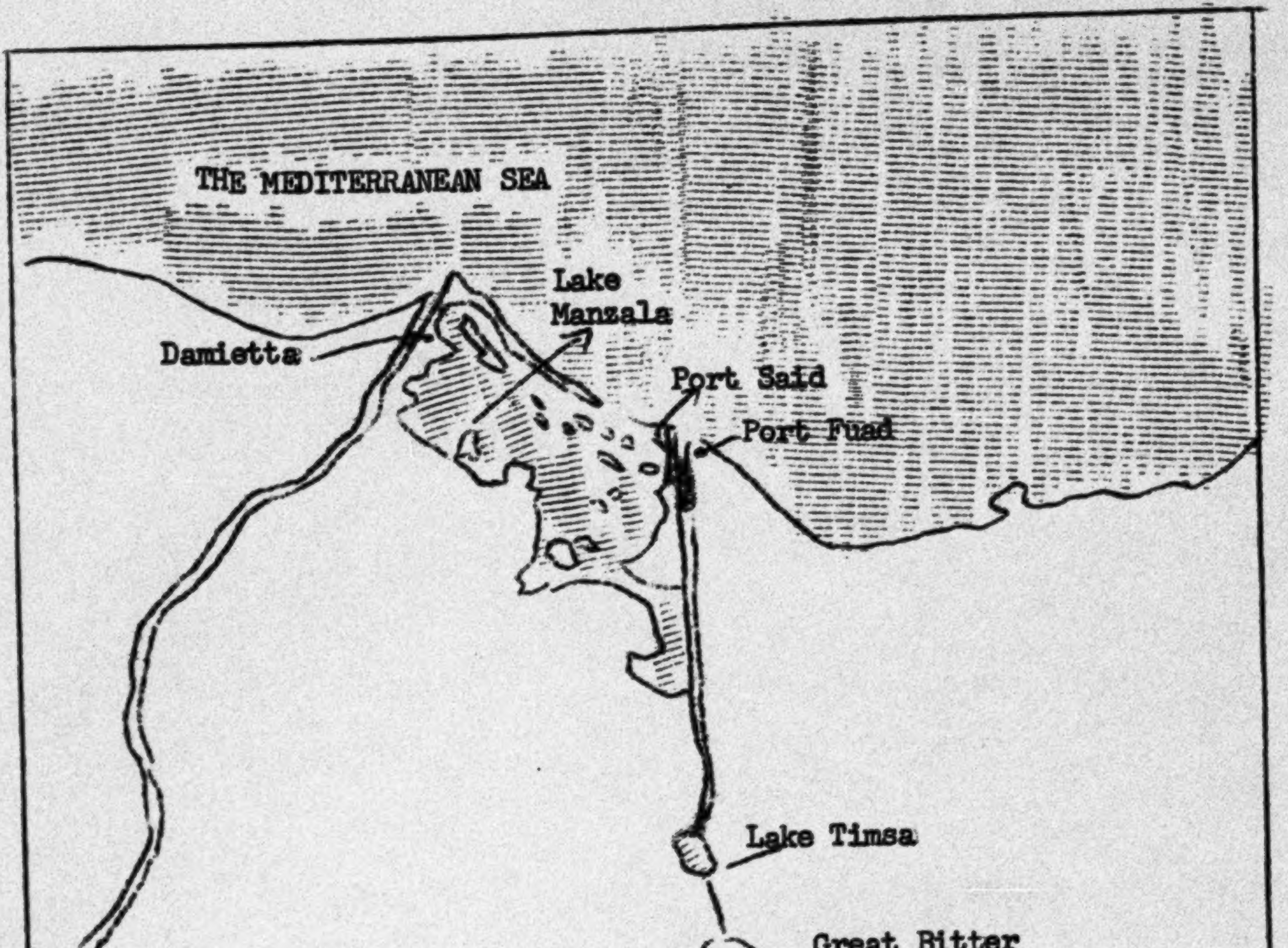
This feature is so called because of the way alluvium is forced out in a fan-like shape at the foothills of mountains by the force of water. As each channel becomes filled with alluvium, it chokes up, forcing the water to seek other routes. These fans are often a significant source of water and are, therefore, likely to be selected as sites for settlement. The fans can be irrigated by waters from mountain streams after the snows have melted. Well digging in the fans is too difficult because of the porous nature of the soils.

C. Oases

Oases may be described as fertile islands in the desert. They vary in size, are usually intensively cultivated and support a variety of grains, fruits and date trees. Cultivation is carried on with the aid of irrigation. Methods of irrigation include springs, wells, shadoofs, foggaras and artesian wells.

1. Artesian well tapping is a means of recovering water from a deep source.
2. Shadoof consists of a beam pivoted between uprights, bearing a weight at one end and a bucket at the other.
3. Foggaras are man-made subterranean channels, dug not quite horizontally, to tap underground water which is led to the oasis by gravity.

SUEZ CANAL AND PART OF THE NILE ESTUARY


THE MEDITERRANEAN SEA
Lake Manzala
Damietta
Port Said
Port Fuad
Lake Timsa
Great Bitter Lake
Litter Bitter Lake
CAIRO
Suez
SINAI PENINSULA
River Nile
Gulf of Suez

D. Exotic Rivers: The Nile

The term 'exotic' is used to describe a river which flows through a desert. All desert areas, with the exception of those in Australia, are crossed by exotic rivers. The Nile, which flows through Egypt, is an example of such a river. Practically all of Egypt has a desert climate with little or no rainfall. What little rain there is falls between December and March in the form of heavy downpours. The amount varies from 0 - 2 inches. The exception is a narrow coastal strip which includes the cities of Alexandria and Port Said where there may be three months of wet weather, which brings about 10" of rain.

1. The Origin of the Nile

The Nile, which is the longest river in the world, has its origin in Lake Victoria and flows northward, travelling approximately 4,170 miles, before spilling into the Mediterranean, at Rosetta. It gains volume from the waters of the Ethiopian Highlands to the east (Blue Nile) and the equatorial forests to the west and south (White Nile). The Blue Nile contributes about 70% of the water during the months of August, September and October (Monsoon rains). The force of this water, surging down from the highlands when it does, is of great importance to the economy of Egypt:

a. The force of the Blue Nile has the effect of acting as a dam on the waters of the White Nile. The latter river backs up until it gains enough momentum of its own, which comes only after the Blue Nile has subsided. The damming action of the Blue Nile has the effect of converting the White Nile into a reservoir - in effect it is a natural water conserver.

b. The force of the Blue Nile, as it falls from the highlands, carries with it a rich alluvium which it spreads on the floor of the Nile valley, thus renewing the soil on both sides annually.

c. The Nile crests at Khartown in September and at Cairo in October. In cresting when it does, it coincides with Egypt's mild winters - the growing season.

2. The Course of the Nile

The Nile passes through a variety of landforms: on the Upper Nile it passes through what is probably the world's largest swamp - the Sudd - roughly the size of New York State; it also encounters falls, lakes, savanna, cataracts (fast rapids) in its course before it reaches the desert of the Upper Nile. The Upper Nile refers to that stretch of Nile between Aswan and Cairo. Between these points, the river passes between steep, pink granite cliffs. North of Cairo, the river dissipates into a swampy delta.

E. Playas

Salty plains or dried up river or sea beds. They occur because bodies of water carry a variety of salts which are deposited on the ground whenever the rate of evaporation exceeds precipitation. Playas are least likely to offer support for plant or animal life.

F. Desert Cultivation

1. Specialized Plants

Vegetation that can withstand long periods of drought, has fast life cycles during periods of precipitation and has the ability to withstand long periods of dormancy has evolved in response to limited water and intense heat. These plants have developed large water storing capability and minimum transpiration. Such capability is effected in a variety of ways: heavy cuticles - (wax); thick barks; gummy mucilage; needle-like or leafless trees; extensive shallow and deep root systems and sufficient intervals between trees to eliminate competition for water. Easy pollination is another factor. Flowers are the most striking feature of the desert following a rainfall because of an abundance of insects which pollinate flowers at that time.

2. Oasis Cultivation: Cultural Islands in the Desert

Oases are among the few areas of desert that have been altered by man. Here, man has learned to achieve a balance between the hot sunlight and the water available to him. The amount of light and water required by plants varies. For instance, date palms require plenty of sunshine and water; these are planted nearest the source of water. Figs, grapes and other fruits require lesser amounts of both; hence these occupy an intermediate position. Finally, small grains require the least amount of water while requiring maximum sunlight: these are sown farthest from the water source.

3. Cultivation along the Nile

In prehistoric times the most primitive farming methods were adequate to satisfy man's immediate needs. Tilling and fertilizing the soil were unnecessary for the growing of small grains, since the Nile's overflow provided the necessary soil renewal. Because the desert air along the Nile banks has such low humidity, it is ideal for the storage of small grains over long periods of time.

a. Basin Irrigation

With increased population, it became necessary for man to exercise some form of river control in order to meet increasing demands for food. Irrigation has been practiced since early times; the basin or flood irrigation method is the oldest method - a method still in use. Long strips of land, perpendicular to the Nile, and bordered by mud walls, are used to retain water after the Nile has receded. After a month, the waters are drained simply by breaking down the retaining walls, leaving behind a layer of fertile silt. This method sets a limit on the growing season, since there is only one flood annually. Foods grown by this method are cool climate crops such as wheat, barley and fodder.

b. Perennial Irrigation

A second type of irrigation involves the construction of large scale barrages to control and distribute the waters of the Nile. This system provides water throughout the year and allows several crops to be grown and provides support to a much larger population. The water is stored behind man-made dams or barrages. There are many barrages and dams along the course of the Nile. Among the more familiar are:

(1) Mohammed Ali
(2) Nag Hammadi
(3) Aswan (1902 - raised in 1912 and 1933)
(4) Aswan High (begun in 1960)

The latter dam, which is designed to create the second largest man-made lake in the world, is about fifteen miles from the old Aswan. It will create a lake (250 miles? 300 miles? 400 miles? long depending on the source you read) which will extend to the third cataract, which is well into the Sudan. The dam, which will provide perennial water storage will make it possible to bring an additional two million acres of land under cultivation.

The advantage of perennial irrigation is that it permits an extension of the growing season, thus making it possible to diversify farm produce. This diversification results from an ability to grow warm as well as cool climate crops. The perennial system, however, has one marked disadvantage: the dams used to retain flood waters also retain the soil renewing alluvium, thereby increasing the danger of soil exhaustion. To overcome this danger, man must make greater use of nitrates and phosphates.

4. Nile Valley Products

Among the most important crops made possible by an extension of the growing season are cotton and cane sugar. Cotton, which is grown primarily in the delta region, is the single largest source of foreign capital. The high demand for Egyptian cotton is based on the fact that its long staple variety is much superior to the short staple American variety. In 1967, Egypt earned $350 million from the export of cotton - $100 million more than she earned from Suez Canal revenues in a normal year. Part of the revenues realized from the export of cotton is used to pay for importing wheat from eastern European countries; Egypt imports about 80% of its annual wheat requirements.

Periodically, Egyptian cotton is endangered by infesting pink boll worms and cotton leaf worms, both of which have the ability to devastate the cotton crop and thereby deal a serious blow to the economy of Egypt.

Traditionally, large scale cotton production was restricted to wealthy landowners and farmers. Its cultivation was first encouraged as a consequence of the American Civil War, when British buyers experienced difficulty in obtaining it from the American South. The soil and climate of Egypt were found to be ideal: long dry summers and frost-free autumns. There were other factors besides:

a. Cotton crops provided better cash profits than did cereals (often 50% higher profit)

b. There has always been an abundance of cheap labor

c. Cotton growing was suited to the method of land tenure (absentee landlordism)

Among the other crops grown are grapes, dates, figs, peaches, citrus fruits, bananas, flax, cereals, vegetables and rice - particularly in the delta region of the lower Nile.

G. Mediterranean Cultivation

1. Types of Plant Cover

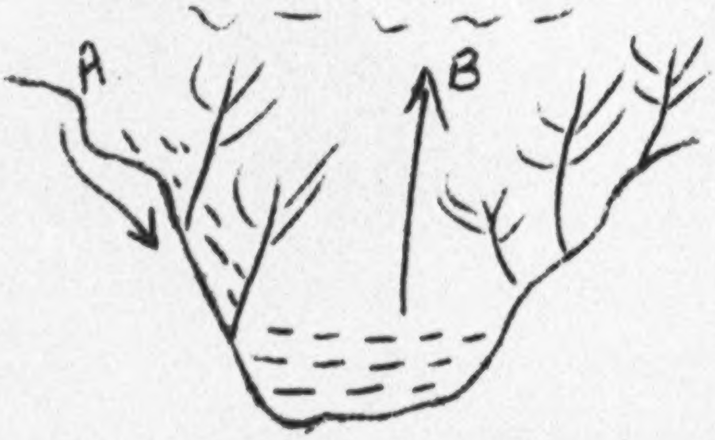
Mediterranean climatic conditions support a scrub forest of unique character: broadleaf, evergreen, and scrub. Trees have drought-resisting features: they are sufficiently spaced to permit large areas of ground to be watered; they have deep tap roots and extensive near-surface roots. Evaporation losses are minimized through the development of specialized foliage (which does provide deep cover and the leaves are often needle-like); the mucilage is heavy and thick and the tree barks are thick. Winters are not cold enough nor are summer droughts severe enough to enforce long periods of plant dormancy. The result is that there is no period in the year when leaves cease to fall or growth ceases.

2. The Problem of Land Erosion

Land erosion is widespread throughout the Middle East, primarily as a consequence of past policies with respect to forests. Large areas of mountain slopes were denuded of tree cover, consequently resulting in disasterous erosion. Another contributing factor is the practice of grazing sheep and goats on the slopes. These animals crop vegetation very close to the soil, exposing it to the baking rays of the sun on one hand and the torrential rainstorms on the other. The floods result in a loss of minerals through leeching; nitrogen is lost as a result of exposure to the heat of the sun.

3. Mediterranean Land Use

Mediterranean climate temperatures do not vary as greatly as do those of the desert or steppe. The annual diurnal range is about 50 degrees and it seldom falls below 32 degrees for periods longer than 24 hours. This is a critical factor for the growing of tree crops. Frost danger is greatest in the the valleys - hence the tendency to use the hill slopes where there is maximum air drainage.



In the evenings, cold damp air (A) filters into the valley bottoms displacing warm air (B) which rises along the valley sides.

Tree crops predominate throughout the area: by far the largest cash crop in the area comes from olive products. Besides olives, other tree crops including figs, lemons, peaches, apples, etc. are grown on terraced vineyards which must be fertilized frequently. The excessive summer heat is ideal for ripening tree crops because of the high rate of moisture evaporation. These crops also depend on the availability of a cheap labor force since most of the labor involved is manual. As the cost of labor in the recovery of fruits increases in the United States and other industrialized countries, there is a great likelihood that the demands for the fruit products of these areas will increase.

H. Lowland Cultivation

1. Description of Mesopotamia

Outside the Nile Valley, the lowland plains between the Tigris and Euphrates offer the best possibilities for future development. The area, more commonly known as Mesopotamia, occupies a major part of the modern state of Iraq. In the river plains, the alluvial soil is rich, and under irrigation, could produce a greater percentage of the area's food requirements. West of the Euphrates begins the desert plateau of Arabia: to the north and east of Mosul lies hilly country which rises toward the Zagros mountain range with heights up to more than 10,000'. Large marshy regions extend near the confluence of the Euphrates and the Tigris in the south.

2. Environmental Problems

Temperatures throughout Mesopotamia often reach extremes. During the summer months, dust-laden hot winds known as the "Shamal" are a daily occurence: the air is dry; the skies are cloudless and a hot sun beats down incessantly, often creating temperatures of 120° degrees in the shade.

Winter temperatures are lower. The northern plain experiences continental influences from the heart-lands of the north-east, often resulting in a freezing of irrigation channels; to the south, winter temperatures are milder because of the influence of onshore temperatures.

Rainfall occurs during the winter months only; it is due entirely to the influence of moist air from the Mediterranean. A great deal of moisture is lost to the mountains of the Levant. Unlike the Nile valley, the water reaching the lower plains is somewhat erratic both in its volume and timing. North of Baghdad, rainfall may reach 15"; below Baghdad, about 5". Floods occur in the spring when all the crops, with the exception of rice, are partly grown. For rice cultivation, it is necessary to build levees to retain water.

The peoples of Mesopotamia have had to contend with many problems: there is poor drainage throughout the area, resulting in stagnant waters and an increase in the saline content of the soil; a great deal of produce is lost annually to locusts and other insects which find the area an ideal breeding ground; production has suffered because of antiquated farm methods - including inefficient use of manpower.

3. Land Reforms

Some attempts are currently underway to deal with these problems. Land reforms, involving a redistribution of land was begun in 1958. Under these reforms, any one person's holdings are limited to 250 acres of irrigated land or 500 acres of rain-watered land. Several canal systems are in operation and plans are presently underway to double the area under irrigation. Since 1956, several projects have been completed or are presently under the process of completion to improve drainage and irrigation.

4. The Chief Crops: Dates, rice and barley

Iraq produces about 75% of the world's total supply of dates. Dates will grow on sandy or water-logged soils. The region around Shatt al Arab (site of the so-called "marsh-Arabs") is the most suitable area and both banks of the river are lined with date palms to a depth of two miles.

Dates form an important part of the Arab diet. They are also used in the distilling of a local drink; the crushed stones are used as cattle feed, while the leaves and trunks are used for building houses, boats and sometimes bridges.

Other products include sesame, vines, figs and oranges. Sesame oil is similar to olive oil and the meal is used as cattle fodder as well as for human consumption. Mechanical harvesting causes sesame seeds to shatter; hence it can be grown only in areas where labor is cheap enough to hand-pick it.

Cotton is grown in the river lowlands. However, its cultivation involves a number of problems in Mesopotamia: it is susceptible to insect pests; the soil tends to be saline; it is subject to destruction by locusts.

The growing of rice, which is restricted by law because of the heavy demand on water, is grown in the lower valley of the rivers - particularly around Lake Hamman.

Dr. Vouras
Paterson State College

THE MIDDLE EAST

GEOGRAPHICAL ASSESSMENT OF THE MIDDLE EAST
(Africa north of Sahara desert and southwest Asia)

NATURAL PATTERNS

Assets:

1. Favorable situation: a corridor of unique importance between the West and awakened Africa/Asia - a region of intercourse/diffusion for Old World;
2. Phenomenal oil/gas resources (perhaps 3/4 of world's total) and modest resources of coal, chrome, lead, etc. and good resources of phosphate, potash, etc.;
3. Uplands provide water, summer pasture, some wood, minerals, etc. - prospects also good in terms of present/prospective technology and standards;
4. Sub/semi-tropical climates permit long growing seasons provided that water and fertile soil are in juxtaposition - region except Egypt/Israel/Lebanon has good man-land ratios.

Liabilities:

1. Over 3/4 desert wasteland; only 5% arable, 10% permanent pasture, 10% shrub/forest - per capita land resources intermediate between Europe and Far East;
2. Space and rugged/infertile highlands are major obstacles to easy accessibility away from/through international routes (Gibraltar/Suez/Levant/Straits);
3. Most grass and forestland downgraded from either natural or cultural changes (overgrazing and overcutting may be reason for deterioration);
4. Problems of poor drainage nearly as great as problems of irrigation in the alluvial areas, with great areas of alkali soils result of poor drainage.

CAPITAL - GOODS

Facility:

1. Heavy rate of investment: based partly on oil revenues/investments, partly on outside power-politics/philanthropy interests, partly on internal developments;
2. Heavy investments in land/sea/air transport facilities have been and are being made, both along international trunk routes and in national networks;
3. Replacement of basin (flood) by perennial irrigation facilities has allowed doubling/tripling of production, both food/raw materials;
4. Some industrial facilities for supplying local markets have recently been developed; mostly consumer-goods type, very little heavy-industry type (e.g. Turkey, Egypt, Israel, Lebanon, cities elsewhere).

Patterns:

1. Annual per capita new capital investment very low (only 1/4 that of southern Europe and far behind NW Europe/U.S.) and mainly concentrated in few spots;
2. Poor transport facilities away from international routes hinders exploitation of many local resources or the setting up of wider markets for new industries or other activities;
3. Apart from larger exotic rivers, facilities to tap and control water resources anemic in many areas, with many surface/sub-surface potentials practically unused;
4. Highly capitalized activities based mainly on world markets and owned/managed by outside interests who neglect possibilities based on local markets.

ACTIVITY PATTERNS

Trends:

1. Portions of region (Cyprus, Egypt, Israel, Kuwait, Lebanon) have passed out of the underdeveloped category, and others are well into transition;
2. 2/3 of labor force in primary activities (earning only $200 per worker yearly as average) provide most experts (e.g., ½ cotton/etc. and ½ oil/etc.);
3. 1/2 of regional income from industry and services, which provide higher ($500 average) per worker annual incomes than the primary activities;
4. Opening-up of modern activities (e.g. oil industry) aiding nomads/semi-nomads to make reasonably easy adjustment to settled-life as old way of life becomes less and less feasible.

Problems:

1. Perhaps 90% of region's population live on $100 per capita annual income, with only elites enjoying levels-of-living above subsistence levels;
2. In most of region, increased production does little more than keep ahead of the rapidly growing population, with many classes suffering from declining real income;
3. Extreme inequality of population to realizable resources noticeable through out region (e.g., when comparing Egypt/Israel/Lebanon to rest of region)/
4. Low levels and standards of accomplishment in education (literacy) public-health, vocational-training, etc., seriously affect economic progress and social advancement attempts.

INSTITUTIONAL AND IDEOLOGICAL PATTERNS

Modern Trends:

1. Belief now widespread that the servitudes and miseries that have characterized their lives in the past are now unnecessary (escapable);

2. Certain degree of unity aided by uniform Islamic civilization and the Ottoman regime which for centuries held region in a political unity of sorts;
3. Social mobility quite high, with impediments due more to economic differences rather than to racial prejudices;
4. Evidence from islands of modernization (mainly larger cities) is that economic motives for higher levels-of-living now widely accepted and diffusing into other areas fairly quickly.

Problems:

1. Faced with disintegration from within, and foreign pressures from without, region is being forced to change at pace which is upsetting and causing chronic unrest;
2. Relative calm needed for efficient development of any kind, difficult to attain amid ethnic/religious/political/economic/social frenzies which abound thruout region;
3. Public spirited citizenry and reasonable freedom from nepotism difficult to reach because of clan/tribal system, which is effective bar to fusion between non-related individuals;
4. Much evidence exists that certain leadership unwilling to face risking their shaky position by encouraging social change and favor directing attention abroad (especially towards Israel, West) as a substitute.

Mr. Kelly

THE PEOPLES OF THE MIDDLE EAST

I. Problems of identification and classification

A. Eastern Mediterranean

Unlike other culture areas, the Middle East, and particularly the lands of the eastern Mediterranean, presents many difficulties when it comes to classifying people in terms of racial characteristics. The difficulties are hardly surprising when one considers the history of the area; as the crossroads of the world, it has absorbed many peoples, as one civilization after another rose and fell.

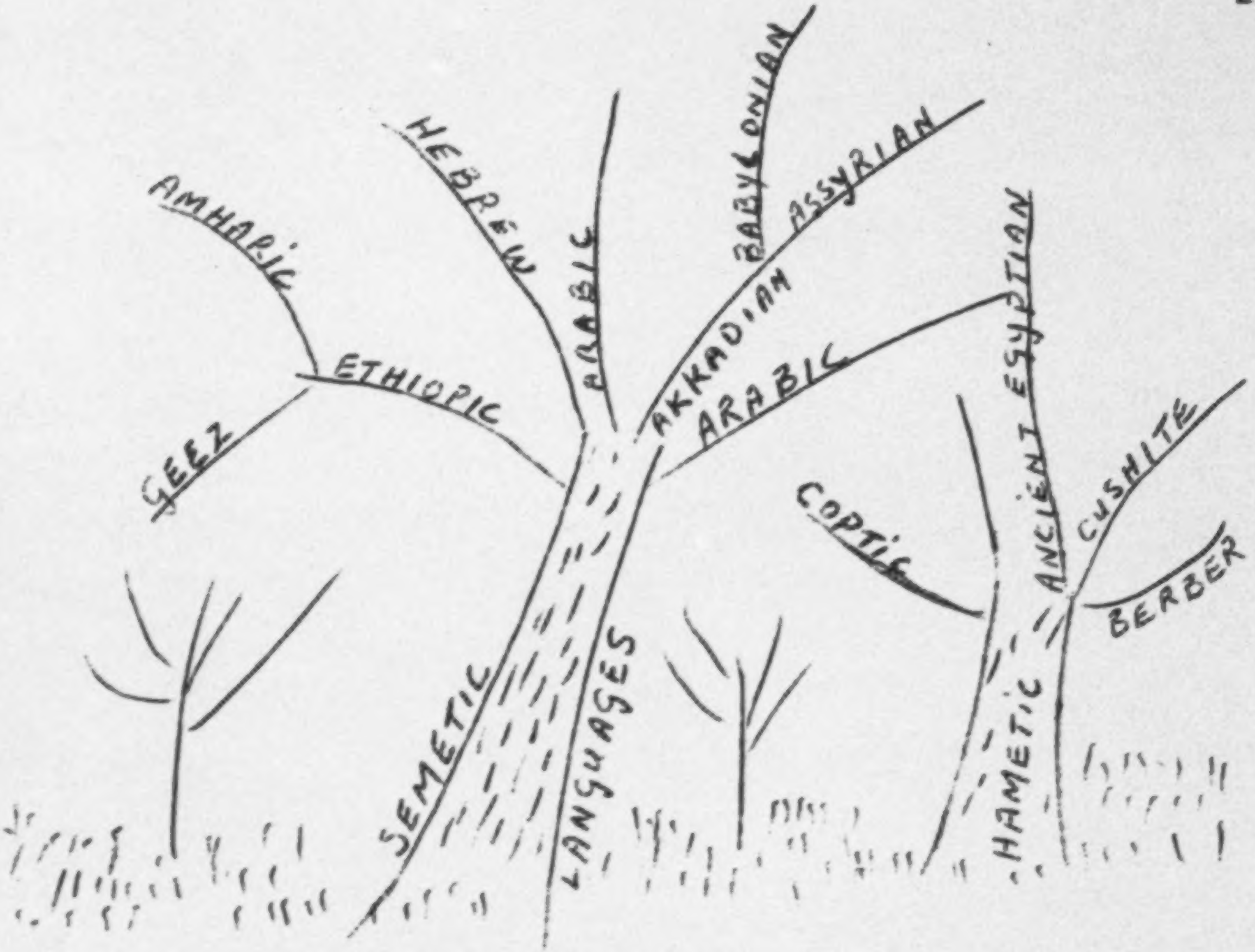
Compounding the difficulties is the fact that many of the words used to describe these peoples are either ambiguous or incorrect. For instance, sources generally available to high school students tend to identify Arabs in terms of the following classifications:

1. Tribes
2. Religion
3. Languages
4. Boundaries
5. A combination of cultural traits

One source, listing the characteristcs of the Arabian Arabs, identified them as follows:

> The Arabs of interior desert are considered purest. The rest show Turkish, Negroid, Hametic and Jewish features.

Since the students had searched in vain to find a racial description of Arabs, the word, purest, meant nothing to the class. The next word that gave trouble was hametic. A student demonstrated that the words, hametic and semetic, were invalid by drawing a language tree to illustrate why these terms could not be used to describe race. (see illustration, next page)


AMHARIC
HEBREW
ARABIC
BABYLONIAN
ASSYRIAN
AKKADIAN
ARABIC
ANCIENT EGYPTIAN
ETHIOPIC
GEEZ
COPTIC
CUSHITE
BERBER
SEMETIC LANGUAGES
HAMETIC

Citing Bernard Lewis[1], the same student divided the peoples of the Middle East into three language groups: those who speak semetic-related languages (Arabic and Hebrew); those who speak Indo-European languages; and those who speak Turkic-Tartar related languages.

Finally, the term Jew, when used to designate a people, tends to create some confusion, as the following suggests:

> How does one visually distinguish between Arabs and Jews who are indigenous to the eastern Mediterranean?
>
> What physical attribute(s) can one select to identify all of those people in Israel and elsewhere, who identify themselves as Jews.

---

[1] Lewis, The Middle East and the West, p. 17.

B. North Africa

The coastal cities and towns of North Africa would seem to present similar difficulties, if only because of the commercial activities which have existed since the time of the Phoenician traders.

Difficulties may also be encountered, though on a reduced scale, as one proceeds into the relative isolation of the interior. The difficulties in the interior arise from two historical events:

1. The Islamization (or Arabization) of the Berbers and others following the expansion of Islam during the 7th and 8th centuries,
2. The invasion of North Africa by hordes of Bedouins during the 11th century.

The latter invasion has been compared to the barbarian invasions which engulfed Europe from the 4th to the 6th centuries because of their destructiveness and lasting impact.[1]

According to Philip K. Hitti, the original Arabs were the Bedouins of the Arabian peninsula.[2] Motivated primarily by economic necessity, these Bedouins constituted the vanguard of the armies responsible for the spread of Arab and/or Islamic civilization. Later it was Arabized Berbers who constituted a large part of the fighting force when Spain was invaded around 711 A.D.

The implication to be drawn from Murdock's statement (op. cit.) then, is that the Bedouins who invaded the Islamic centers of North Africa in the 11th century, and created widespread havoc, lacked the tolerance and culture of earlier Bedouins.

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[1] Murdock, Africa: Its Peoples and Their Culture History, p. 393

[2] Hitti, The Arabs: A Short History, p. 9

C. Use of Cultural Designations

For practical reasons, it might be simpler to use cultural designations such as Arab, Jew, Algerian, etc., since these designations provide a clearer idea of attitudes or allegiances, particularly when one has to deal with current Middle Eastern problems. Periodically, one may have to deal with problems of national unity (language or nomads), in which case, it may be necessary to make specific reference to a particular tribe. However, since the instances of tribal problems are comparatively few in number, one need only concern oneself with those which are of current interest or are important to an understanding of a country's internal problems.

* * * * * * *

A useful reading source for students - one which is very readable is _The Races of Mankind_ by Ruth Benedict and Gene Weltfish. Published by Public Affairs Pamphlets (#85).

II. _The Pressure of People on Land_

See following charts

II. THE PRESSURE OF PEOPLE ON LAND

Country 1	Area (Sq. Miles) 2	Population Estimate (Millions) 3	Density (Persons per square mile) 4	Arable Land (Sq. Miles) 5	Density (Arable) (Persons per square mile) 6	Population Rate of Increase 7
Afghanistan	250,000	16	64	47,200	338	1.8%
Algeria	919,591	12.9	14	176,000	732	1.9%
Cyprus	3,572	.6	167	2,000	300	.9%
Iran	628,000	26	41	69,000	376	2.5%
Iraq	173,259	8.5	49	44,800	189	3.3%
Israel	7,992	2.8	350	4,230	661	3.6%
Jordan	37,737	2	52	4,800	416	3.2%
Kuwait	5,800	.5	86	--	--	11.6%
Lebanon	4,015	2.5	622	1,000	2,500	2.7%
Libya	679,536	1.7	2	43,510	39	3.7%
Morocco	172,000	12 - 14	69 - 81	71,800	167 - 194	2.8%
Saudi Arabia	800,000	4 - 7	5 - 8	--	--	1.7%
Sudan	967,491	11 - 15	11 - 15	120,000	91 - 125	2.8%

Country 1	Area (Sq. Miles) 2	Population Estimate (Millions) 3	Density (Persons per square mile) 4	Arable Land (Sq. Miles) 5	Density (Arable) (Persons per square mile) 6	Population Rate of Increase 7
Syria	71,234	5.7	80	49,600	114	3.0%
Tunisia	63,378	4.6	72	19,400	237	1.2%
Turkey	301,380	32.5	107	208,500	155	3.7%
U. A. R.	386,100	31.5	81	9,950	3,165	2.6%
Yemen	75,000	5.5	73	--	--	1.8%
U. S.	3,615.210	201	53	1,704,000	125	1.6%

A. Comments on the Use of the Charts for Illustration

The population figures cited were drawn from a number of official sources, including the United Nations Statistical Yearbook, 1966. In some cases where figures were not available from official sources, we selected figures from sources which we consider to be generally reliable. It must be pointed out to students, however, that all of the figures, official or otherwise, are open to question because of the many difficulties involved in trying to take a population census in a developing country. It might be a good idea to alert the students to some of these difficulties. Saudi Arabia, where the estimates of the population vary between 4 and 7 million represents a typical example of a census taker's nightmare: one-third of the population is comprised of nomads. Compounding this difficulty is the fact that communications are extremely difficult and in an emerging country, it is very likely that many people regard any government official with suspicion, if not hostility.

Figures illustrating population density can be very misleading. In an effort to make the figures more meaningful, we have included two sets of figures showing population density (Columns 4 and 6). Column 4 indicates the population density for the whole country; column 6 indicates the population density with reference to arable land. In making this distribution, a teacher can create a clearer picture of the people/land ratio. To carry the problem further, a teacher can draw the student's attention to columns 3 and 7: the latter can be used to indicate the difficulty faced by many of these countries ten years hence. The magnitude of the people/land ratio can be understood if one compares the figures for Turkey and the U.A.R.: the Turkish rate (column 7) is 3.7%, while that of the U.A.R. is 2.6%; the difference in population is 32 million for Turkey and 31 million for the U.A.R. However, if it is pointed out that Egypt's population must presently live off a land area (column 5) which is 1/22 in size that of Turkey's, some appreciation of Egypt's problem becomes apparent when you calculate the impact of population increase.

Iraq is probably the only country in the area where the population is evenly distributed over the land. It is also the only country that has potential for decreasing the land/man disparity. In all other countries of the Middle East, the population growth is extremely serious - it is likely to cut into any economic gain made in the future.

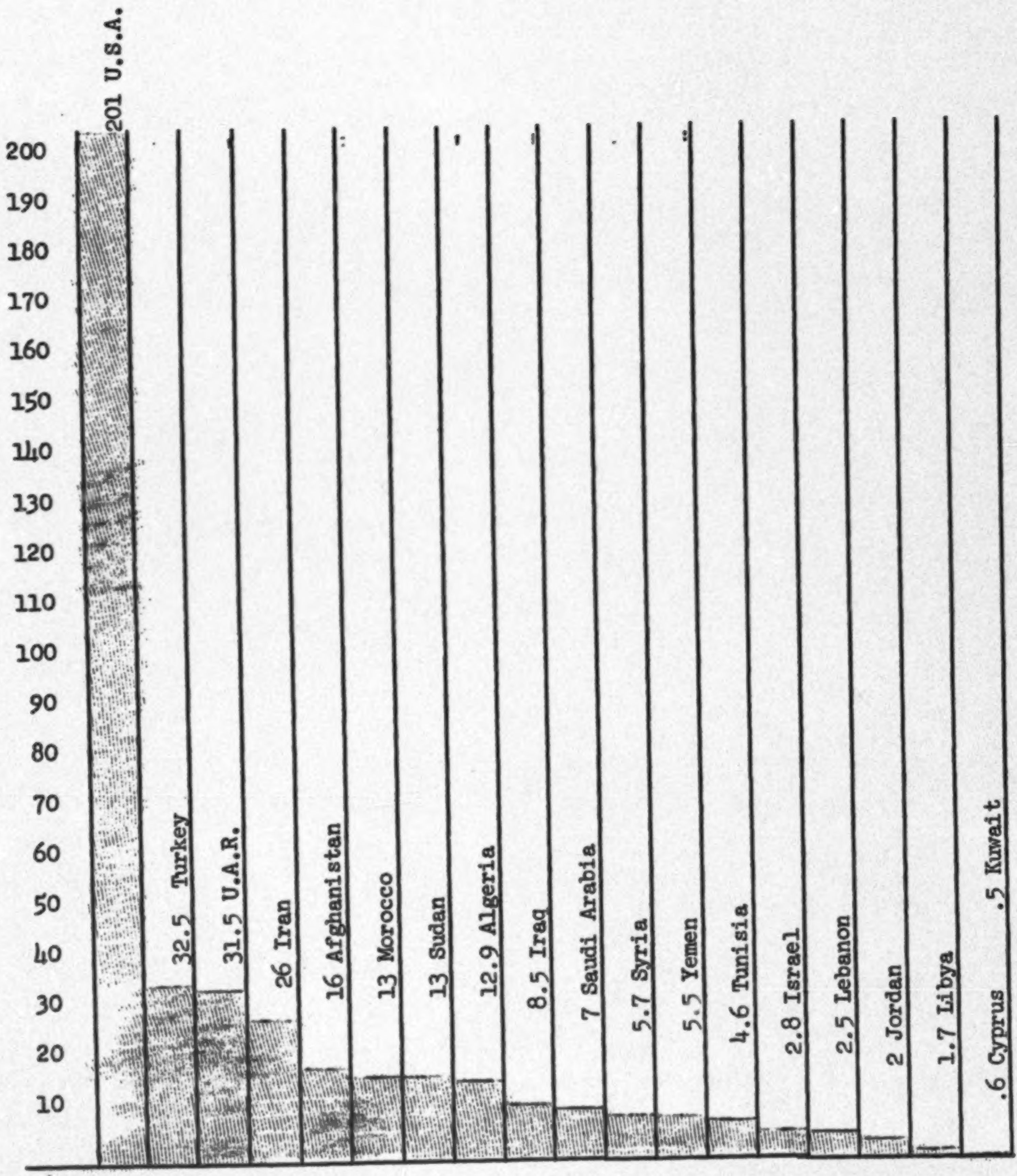
III. Population Data for Selected Countries*

Country	Population Estimate (Millions)	Population Estimate (Under 15 yrs)	Illiteracy Rate (15 years and over)	Per/Capita National Income
Afghanistan	16	41%	85-95%	$ 70.
Algeria	12.9	44%	75-85%	$ 195.
Cyprus	.6	37%	20-25%	$ 623.
Iran	26	46%	75-85%	$ 211.
Iraq	8.5	45%	75-85%	$ 193.
Israel	2.8	34%	10-15%	$1,067.
Jordan	2.2	46%	60-70%	$ 179.
Kuwait	.5	38%	50-55%	$3,084.
Lebanon	2.6	--	40-50%	$ 335.
Libya	1.8	44%	80-87%	$ 636.
Morocco	14.6	46%	80-90%	$ 174.
Saudi Arabia	7.1	--	85-95%	$ 165.
Sudan	14.8	47%	80-88%	$ 90.
Syria	5.8	46%	65-70%	$ 156.
Tunisia	4.7	41%	75-85%	$ 179.
Turkey	33.8	44%	60-65%	$ 244.
U.A.R.	31.8	43%	75-80%	$ 130.
Yemen	5.2	--	90-95%	$ 75.
U. S.	201.3	31%	0-3 %	$2,893.

*For a complete listing see World Population Data Sheet - 1968

The above chart giving population data can also be used to illustrate some of the difficulties facing developing countries. Of particular importance are columns 4 and 5. The efficiency of a nation's labor force depends in great part on the literacy of its people: the ability to promote capital investment will depend in part on the savings of its citizens. The figures in these columns can hardly be regarded with optimism. This is true even in the case of Kuwait where the figures cited in column 5 can be deceptive: the benefits accrueing from oil are concentrated in a few hands and it is not being reinvested in these countries, either as savings in banks or as capital investment. Possibly the only figures that reflect a true image of incomes are those of Israel.

POPULATION ESTIMATE IN MILLIONS

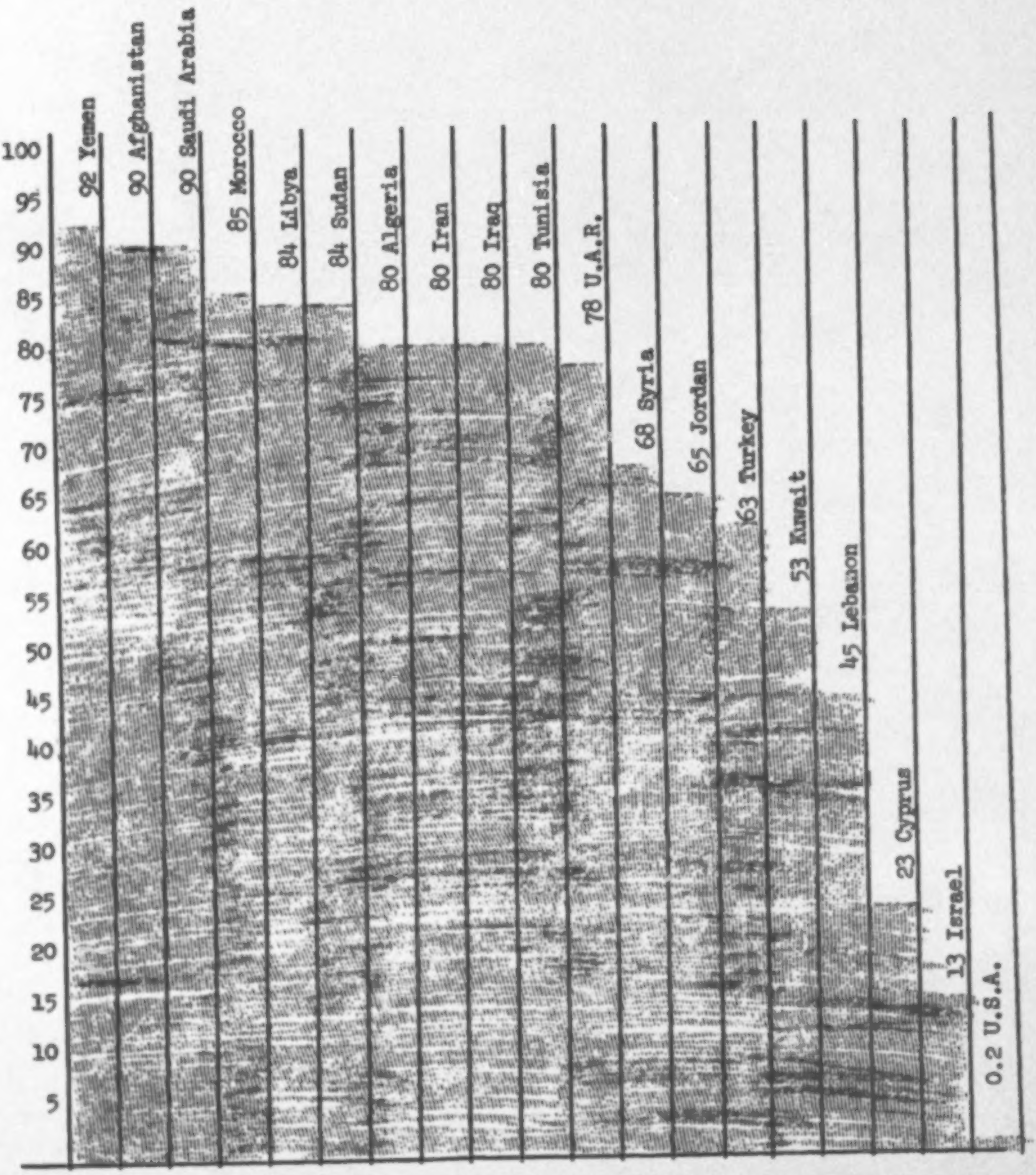


Growth of World Population (7000 B.C. - 2000 B.C.)

PERIOD		INCREASE		DOUBLING IN YEARS
		From	To	
7000 B.C.	-4500 B.C	10 million	20 million	2500
4500 "	2500 "	20 "	40 "	2000
2500 "	1000 "	40 "	80 "	1500
1000 "	1 A.D.	80 "	160 "	1000
1 A.D.	900 "	160 "	320 "	900
900 "	1700 "	320 "	600 "	800
1700 "	1850 "	600 "	1200 "	150
1850 "	1950 "	1200 "	2500 "	100
1960 "	2000 "	3000 "	6500 "	

Source: Vista, Mar-Apr., 1968. Page 26

ILLITERACY RATE (%) 15 YEARS AND OVER



ISLAMIC CULTURE

Mr. Kelly

THE INFLUENCE OF MID EAST GEOGRAPHY ON CULTURE AND HISTORY

The geographic location of the Middle East with respect to the Eastern Hemisphere has given that area a strategic importance in the movements of man in history. The Middle East converges on a tricontinental node, reflecting the coastal configurations of Africa, Asia and Europe. These continents are linked by three landbridges through which the armies of many civilizations have passed. One stretches from the Black Sea to the Caspian Sea; another from the Caspian Sea to the Persian Gulf; the third is a narrow isthmus which separates the Mediterranean Sea from the Red Sea.

Six seas provide easy ingress into the interior of this landmass: the Mediterranean; the Red Sea; the Arabian Sea; the Black Sea; the Caspian Sea and the Persian Gulf.

Until the advent of seagoing craft, these waterways inhibited rather than facilitated man's movements throughout the area. There were other geographic obstacles besides: movements of people throughout the eastern Mediterranean lands was complicated by the nature of the physical landscape. The Tigris-Euphrates valley creates a breach in the barriers of mountains and deserts, and forms the only natural passageway from the Persian Gulf to the Mediterranean Sea. The result was that this passageway became the focus for merchants trading between the Orient and the West, and for armies attempting to siphon off some of the wealth which passed through the few mountain corridors. It also became the focus for many cultural influences, as rival armies and colonists sought to control the area. Cities and towns, having both commercial as well as transit significance, emerged in response to the growth of east-west trade.

With the advent of seagoing craft, the Mediterranean no longer represented an obstacle to man's movements. This great gulf which cuts into the landmass of the Eastern Hemisphere from the west, made it possible to trade Oriental and Middle Eastern goods anywhere from Lebanon to Gibraltar (Gates of Hercules), a distance of about 2,330 miles. The intercontinental location of the Mediterranean also afforded the geographic conditions for the development of a cosmopolitan culture. This cosmopolitanism is reflected in an early Biblical passage, which describes the port city of Tyre:

> All the ships of the sea and the sailors in them visited you to trade with you. Men of Persia and Lud and Put served in your army and were your warriors. They hung up shield and helmet in you. They brought you glory. The sons of Arvad and their army manned your walls all round and kept watch from your bastions. They hung their shields all round your walls and helped to make your beauty perfect. Tarshish was your client, profiting from your abundant wealth. People paid you in silver and iron, tin and lead for your merchandise. Javan, Tubal and Mesech traded with you. For your merchandise they bartered men and bronze implements. The people of Beth-togarmah traded you horses, chargers, mules. The sons of Dedan traded with you; many shores were your clients; you were paid in ivory tusks and ebony. Edom was your client, because of the variety and quantity of your goods; she exchanged carbuncles, purple, embroideries, fine linen, coral and rubies against your goods. Judah and the land of Israel also traded with you, supplying you with corn from Minnith, wax, honey, tallow and balm. Damascus was your client, because of the plentifulness of your goods and the immensity of your wealth, furnishing you with wine from Helbon and wool from Zahar. Dan and Javan, from Uzal onwards, supplied you with wrought iron, cassia and calamus in exchange for your goods. Dedan traded with you in horse-cloths. Arabi and even the sheikhs of Kedar were all your clients; they paid in lambs, rams and he-goats. The merchants of Sheba and Raamah traded with you; they supplied you with the best quality spices, precious stones and gold against your goods. Haran, Canneh and Eden, traders of Sheba, Asshur and Chilmad traded with you. They traded rich cloths, embroidered and purple cloaks, multi-coloured materials and strong plaited cords in your markets. The ships of Tarshish crossed the seas for your trade.
>
> Ezekiel 27

In effect then, the Mediterranean not only served as the trade and communications hub of the ancient world, but also absorbed, fused and transmitted the cultures of the lands which it washed. Asiatic influences emanating from the trade termini of the eastern Mediterranean blended with the classical influences of Greece and Rome.

Africa's participation in the cosmopolitan culture of the Mediterranean was limited by its inhospitable climate and coastline. The Atlas Mountains and the deserts which stretch for 3,000 miles across North Africa enclose the Mediterranean region on the south. These natural obstacles are compounded by the absence of inlets, peninsulas or islands suitable for harboring. Two exceptions should be noted: Carthage and Egypt.

In the case of the former, its power was based on overseas ties and the produce of the territory controlled. The desert to the south set a limit to southern expansion and trade and also dictated its outgoing policy. That area's great moments in history tend to coincide with strong overseas connections. (Cathaginians, Romans, Vandals, Moslems and French.

The natural barrier influencing the external policy of Carthage is also apparent throughout the Mediterranean. These barriers tended to confine the cosmopolitan culture within the Mediterranean basin for many centuries.

Egyptian civilization differed from its North African neighbors on a number of counts: as an African country, its participation in the Mediterranean was particularly strong; the Nile River, which pierces its desert like a hypodermic, injected a Mediterranean influence into the Ethiopian highlands (Coptic Christianity); Egypt's external policy was more closely related to its Asiatic rather than African neighbors. As a result, many historians have tended to link Egypt's early culture with the former rather than the latter.

The influence which the geographic features had on the early political structure in Egypt can be found in any text: however, a teacher might find it worth the class' time to investigate how these same features also influenced the basic structures of her early governments, art and architectural forms. As one art historian has pointed out, Egypt has an environment which tends to emphasize strong lines. An overview of the Egyptian landscape reveals a 500 mile long life-giving stream and a narrow strip of fertile land hemmed in by ruthless parallel lines of cliffs that mark its boundaries; beyond lies the desert; beyond the desert is death. The Egyptian south of Cairo is not aware of a circular horizon; orientations run at right angles.

Besides serving as a source for religious inspiration, the Nile was important as a means of communication and as a unifier of the entire valley. Endless miles of hot desert on both sides of the Nile made it possible to carry on the task of unification, since the Egyptian rulers did not have to contend with hostile neighbors.

A strong government was necessary to carry on the task of irrigating the Nile River banks - a task which demands collective rather than individual efforts. In ancient Egypt, the government which evolved was absolute; the rigidity of that absolutism was reflected in the formality and monumental proportions of early Egyptian art forms and in the way these art forms tended to emphasize straight lines and cube-shaped structures.

Early Mesopotamian culture was also influenced by the rivers around which it developed. The Tigris and Euphrates are less predictable than the Nile. The course of these rivers, as well as the volume of water which they carry, has varied periodically throughout history.

The uncertainty, fear and despair which follows from such unpredictable behavior, found expression, according to some art experts, in the various art forms of Mesopotamia.

The teacher of World Cultures need not necessarily agree with the above conclusions: possibly there are other factors that one could cite to explain the differences between Egyptian and Mesopotamian cultures. Students should have an opportunity to compare and discuss the art forms of both civilizations and to challenge the reasons cited for the differences.

With the advance of technology, the national barriers containing Mediterranean cultures were no longer adequate. The spread of Judaeo-Christian and classical cultures gives evidence of man's growing mastery over his environment.

Participation of European powers in the commerce and politics of the Middle East has always been important to its welfare. When the Moslems gained control of the Mediterranean in the 7th and 8th centuries, Europeans were compelled to alter their economic and political structure in response to this loss. Manorialism and feudalism were two of the expedients to which they resorted to resolve the crisis. These expedients were gradually abandoned as trading in the Mediterranean resumed in the wake of the Crusades.

The importance of the Mediterranean world diminished somewhat following the shift in economic and political power from the Mediterranean to the west Atlantic states. This shift grew out of man's mastery of the Atlantic and the discovery of precious metals in the Western Hemisphere. However, with the establishment and growth of overseas colonies and empires, especially in Asia, control of the Middle Eastern routes once again became of paramount importance.

Until recently, Britain has maintained control of the important land and sea routes throughout the Middle East. As her empire grew, so also did the importance of the Middle East. In 1713 she gained possession of the Straits of Gibraltar under the terms of the Treaty of Utrecht. Guided by the political wisdom of Disraeli, she also secured control of the Suez Canal soon after its completion in 1869. Britain had already acquired Cyprus from Turkey in 1840 as a counter measure to the Russian threat in the Mediterranean. The Straits of Messina and Sicily were brought within range of the British navy when Britain secured control of the Maltese harbour at Valletta.

Britain's concern about the Middle East developed, in part, as a response to Russian expansion in the direction of the Near East and the Mediterranean. This concern was sometimes shared by the French, who found it to their advantage to collude with their traditional enemy: both had economic and military interests in the area. Anglo-French collaboration was first evidenced in the manner in which the two countries joined to assist the tottering Ottoman Empire in the 1850's.

Russian expansion in the direction of the Mediterranean began under the reign of Peter the Great and continued under Catherine the Great in the same century. The focus of the Russian drive was aimed at controlling access to the Mediterranean by securing the Dardanelles and the Bosporus. These Straits have had the effect of containing the Russian fleet within the Black Sea.

In spite of the great technological advances in the past 30 years, the strategic importance of the Middle East is as crucial as ever. The economy of many nations can be affected by what takes place there. Europe's economic difficulties in 1956 and Britain's present economic woes can be attributed, in great part, to the conflicts which have occured in the Middle East. United States' economic interests have also been adversely affected, directly and indirectly.

In effect, then, the geography of the Middle East continues to be an important factor in the shaping of historical events. However, unlike the events of a few centuries ago, these events have world wide repercussions.

References:

1. Ellen Churchill Semple, The Geography of the Mediterranean Region. (Holt, 1931).
2. G. E. Pearcy, The Middle East - An Indefinable Region. (Dept. of State Publication #7684, 1964).

Mr. Kelly

DESERT CULTURE

I. The Scarcity of Water

A. Introduction

Most of us give little thought to the way in which water influences our cultural pattern. To focus our students' attention on the importance of water, we recalled the water 'famine' which affected most of the north-eastern states a couple of years ago. Questions were raised as to what happened when it was realized that we were in the midst of a crisis:

"We couldn't water the grass."

"We were not allowed to wash our cars."

"Waitresses stopped serving water in the diner."

These responses indicated that adjustments had to be made in response to the crisis and that it was necessary to enforce them by means of laws. As a consequence, people were forced to modify their thoughts and actions with respect to water usage if a disaster was to be averted.

Could these adjustments be called 'cultural'?

Students referred to our earlier agreed-upon definition:

(See African Studies.)

> Culture is everything that men learn, think, have
> and do as members of society.

In applying this definition, students agreed that some cultural modification had been made.

B. Man's settlement of the Desert (Historical)

In order to survive, man must establish a working relationship between himself and his environment. Since water is the most precious commodity in the Middle East, and is basic to life, it has had an important bearing on man's adjustment to the desert.

The early period of desert settlement differed little from that of today. In-Salah was and still is an important oasis center. The "Tanezrouft" was entirely unoccupied. The ergs were sparsely populated, if at all.

The introduction of the camel and the date palm, following the spread of Islam, across north Africa resulted in some changes:

1. the camel made it possible to move from oasis to oasis, thereby increasing the mobility of the Arabs
2. nomads extended their grazing to the marginal lands north and south of the Sahara
3. caravan routes were established between oases
4. oases were made more productive as a result of the introduction of the date palm to the oases
5. oases and desert dwellings increased - and
6. trading became established between the Sudan and the Sahara.

C. Problems of Desert Adjustment

An historical account of man's adjustment to the desert overlooks many of the physical problems with which man must contend in his adjustment. Students could consider some of the following problems:

1. Vegetation
2. Type of Dwelling
3. Mobility
4. Authority
5. Religion

Each of these factors is limited by the amount of water which is available. To a great extent water determines the type and amount of vegetation and because it is sparce, man's response has been to develop a specialized culture.

D. Cultural Adjustments

1. The importance of animals

Animals assume a greater importance in arid areas than in non-arid areas. Water sets a limit on the amount of food which man can recover from plants. Consequently, the desert dwellers must place greater reliance on animals as a source of food and other requirements. Care of animals may sometimes take precedence over that of humans.

By way of contrast, we in the United States derive 20% of our diet from animal sources, whereas in Asia, animal food is limited to about 5% of the diet.

2. Animals represent more than a source of food

The value of an animal in a desert culture can be seen in the uses to which the Arabs make use of a camel. "It is the nomad's nourisher, his vehicle of transportation...He drinks its milk instead of water, which he spares for his cattle; he feasts on its flesh; he uses its skin for clothing; he makes his tent of its hair...."

Philip K. Hitti, The Arabs, p. 13-14

3. Nomadism

To sustain his animals, a nomad must be constantly on the move to search for forage for his animals. The distance covered by nomads is determined by the aridity of the land, by the quality of pasturage and the degree of importance a nomad attaches to his stock. Thus, the more arid an area, the greater the range a nomad will have to travel in search of forage. In effect, then, animal welfare dictates a nomadic life for those who depend on them for their existence.

4. Sedentary life

Sedentary life occurs in areas where water is available. In arid areas water occurs in varying amounts in wadis, oases, alluvial fans and rivers. The amount of water available tends to set a limit on the number of people in any area.

5. Dwellings

The limitations imposed by water on types of vegetation also influences the types of dwellings constructed throughout the arid regions. The use of wood in construction is restricted to those who can afford the prohibitive cost of transporting it from another area.

A nomad's dwelling is influenced by other factors: his home must be portable, yet strong enough to sustain him and his family against desert storms. He must also make use of the resources available to him. Animal skins (camel) are the most commonly used item not only in the construction of the nomad's tent, but in the making of clothing and household items.

Traditional homes of sedentary peoples are constructed of a material consisting of baked mud bricks, held together by straw. In areas where it is available, stone is also used.

6. Organization and Order

The maintainance of oases centers and other desert water sources depends upon the existence of a strong political authority. Such authority imposes cooperation in the use of water, as well as in the maintainance of irrigation and dam controls. Traditionally Islamic law and custom has influenced water rights in most areas of the Middle East. By law, water cannot be bought or sold: only the channel through which it flows and the right to use it can be sold. According to Al Djaouaziak, the laws governing the use of water were inspired by Mohammed's words: "To each according to his needs." Another authority indicates that a right may only be exercised for the purpose for which it was granted, and no one may exercise his rights when it can bring him no advantage or can cause injury to another.

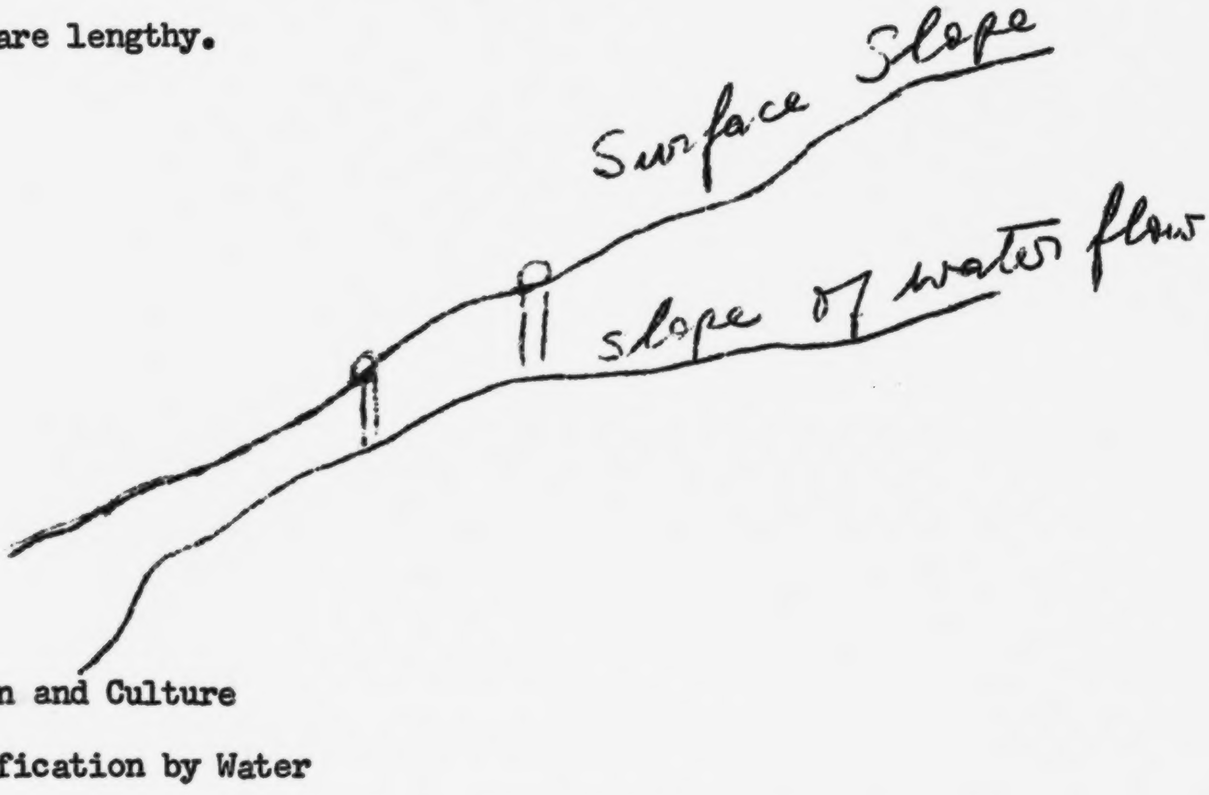
In the United States, where the common law practice of riparian rights governs water use, one finds that in the arid states, riparian rights have been superceded by the principle of prior appropriation:

"First in time; first in right."

There is a certain similarity between the latter principle and the Islamic principle. In order to constitute a valid appropriation, a bona fide intention is necessary indicating that the water will be used to a beneficial purpose. When this purpose has been satisfied, so also are the water rights. The Mormons, who established this prinicple when they moved to Utah, also asserted community rights over individual rights in the matter of water use. What is interesting about both the Islamic and Mormon inspired laws, is that intention is the governing factor in water use.

In Iran, where a great deal of water is recovered by means of a qanet* (kariz or foggara) system a feudal relationship exists between the owners and the consumers of the water sources. This extends even to the construction of the qanets, which is carried out by high skilled workers known as Muganni, in which membership is often restricted to certain families. In recent years, the Shah has taken steps to eliminate these relationships as a means of strengthening the role of the state in local affairs. The state is in the process of buying such sources of water and in exploring possibilities for constructing many others.

*Qanets or kariz, which are a frequent source of water throughout the Iranian plateau, are underground conduits which by using less slope than the soil surpface, bring water to the surpface. Where the water bearing layer is deep and the slope of the surface land slight, the qanets are lengthy.



E. Religion and Culture

1. Purification by Water

Most religions provide for purification by water. However, the Koran teachings which found root in an arid environment, provides for exceptional circumstances.

a. Earthly Cleanliness

> When ye address yourselves to prayer, wash your hands
> up to the elbow and wipe your heads and your feet
> to the ankles.
>
> \- - - - -
>
> And if you have become unclean, then purify yourselves
> ....and (if) ye find no water, then take clean sand
> and rub your faces and your hands with it.

Koran p. 486

2. Images of the Afterlife

Thoughts concerning the afterlife were also evidently influenced by the desert environment. Images of heaven in the Koran are far more realistic and sensuous than are similar Biblical images.

a. The Saved

> And the people on the right hand - Oh! how happy
> shall be the people on the right hand!
> Amid thornless sidras
> And tall trees clad with fruit
> And in extended shade
> And by flowing water.

b. The Damned

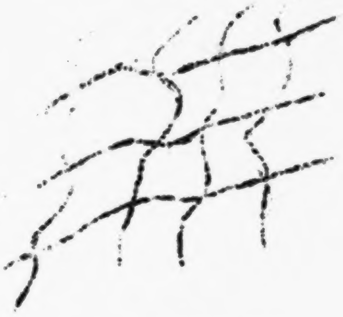
> But the people of the left hand - Oh! how wretched
> shall be the people of the left hand!
> Amid scorching winds
> And in scalding water,
> And in the shadow of a black smoke
> Not cool, and horrid to behold.

Koran p. 66-67

3. Mozabites and Mormons

Historians of early American history tend to stress the importance of religious discipline in man's successful struggle against the American environment. They point to the puritanical spirit which provided the motive for overcoming the difficulties of life in the wilderness. The same kind of spirit was apparently the motivating force which prompted the Mozabites to seek a living in the most desolate of desert environment - the Shebka (chebka) of the Mzab.

Shebka, a term of Arab origin, is used to describe the net-like hamada in the Northern Sahara, in which are situated the five cities of the Mzab.



The problems which prompted the Mozabites* to settle in such a difficult environment were similar, in many instances, to those faced by the American Mormons. Both were forced to seek refuge from their tormenters in the relative isolation of a desert area. In spite of the handicaps under which both groups labored, they both developed a measure of prosperity out of proportion to their environment and numbers. Both owe their survival to strong command organizations which channeled community effort for the general good.

A teacher might find it interesting to have some students compare how these two groups responded to the problems of their desert environments.

The Mzab has very little precipitation - in some years none - and there is no source of surface water. All water is acquired by drilling wells 180 - 230 feet. These are not artesian wells which means that each drop of water has to be pulled to the surface, where it is then channeled into irrigation ditches.

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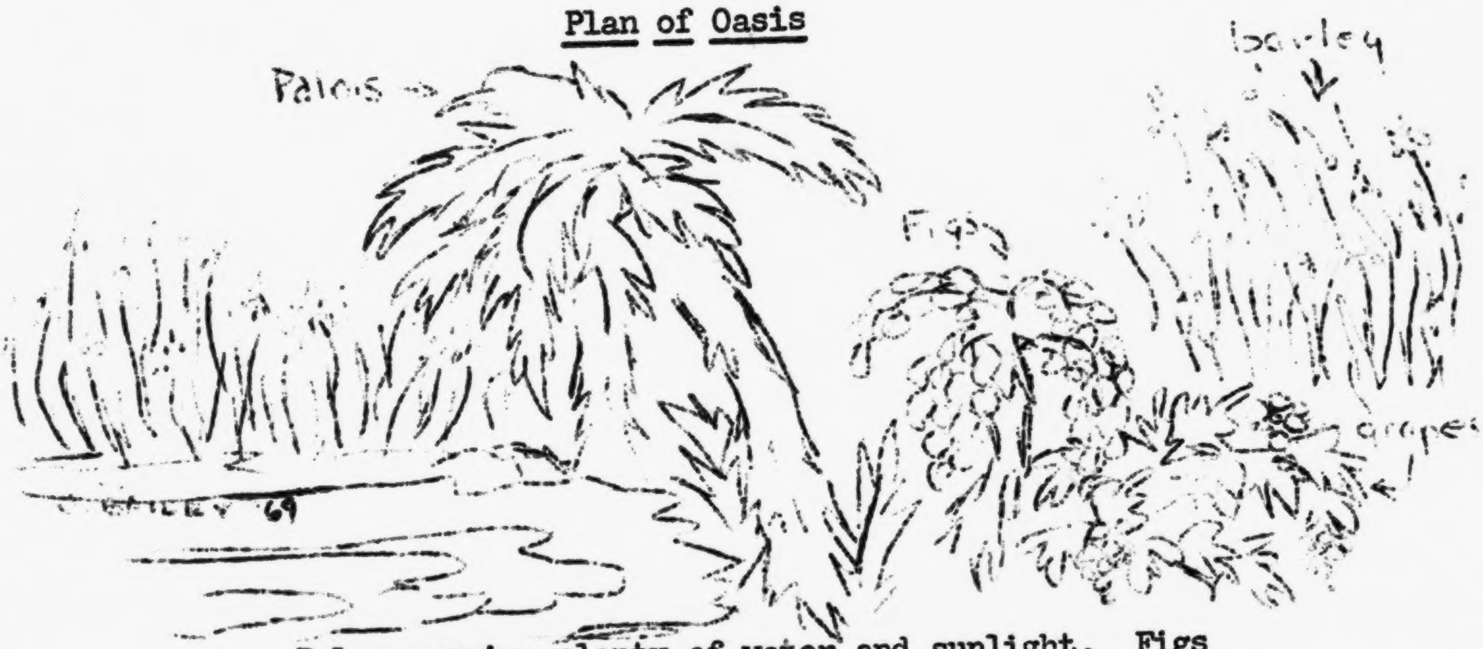
*The Mozabiles are a fundamentalist sect of the Moslem religion who fled from Arabia to the Mzab to escape persecution about 100 years ago.

In spite of the handicaps imposed by limited water, the oases of the Mozabites are a most elaborate profusion of vegetation. Intensive cultivation and economic planting to take maximum advantage of sun and water make plant and human life possible.

Plan of Oasis



Palms require plenty of water and sunlight. Figs and other fruit require lesser amounts of both. Barley requires maximum sunlight and minimum water.

The largest city, Ghardaia, which has a population of about 46,000, is located on the most elevated ground in the area. There is a two-fold reason for the selection of such a site: it offers the best advantage for defense; the land on which the city is built is useless for cultivation.

The towns resemble a series of concentric circles, in the center of which is a mosque which dominates the landscape. The houses are usually two-storied limestone structures, in which the living quarters are on top.

Social life in the towns was established and is still presently maintained by religious decree. Life in the Mzab demands strict social control and this control often extends to the Mozabite who spends part of his life as a shopkeeper in Algiers.

For further reading see:

Berber, Faitz, Rivers in International Law, Oceana Publications, 1959.

Bourdieu, Pierre, The Algerians, Beacon Press, 1962.

Lambton, A.K.S., Landlords and Peasants in Persia, Oxford, 1953.

Mr. Bissett

The Golden Age of Arab Culture

As a counterbalance to the aesthetic tone of the Koran, an alternate reading for a small group could be *Stories from the Thousand and One Nights*. Almost certainly of Persian origin, these tales with their references to Caliph Haroun el Rashed can be used as an insight into the ideas and court life of the Caliphate at Baghdad or the golden age. Though usually printed with the *Stories*, Ala-ed-Din and Alibaba are usually considered later additions and could be omitted. Students could be asked to read the tales as literary archeologists and asked to look for value structures of the society as well as the level of culture and wealth. This is the wonderful world of Baghdad about which most have heard but which they probably do not associate with the expanding empire of Islam.

Some ideas of the scope of the empire can be elicited by having them read *The Porter and the Lady of Baghdad* and listing off the source of the goods she purchases: fruits from Oman, Aleppo, Damascus, Egypt; and instruments from Mosul, Iraq and Persia. Obviously this describes a highly integrated trading community if perishables like fruits are shipped such distances. More of the concept of the scope of Arab trade can be developed by analyzing the voyages of Sinbad.

To be sure, they have a Paul Bunyanish quality to them, but they obviously represent at least the nominal voyages of some Arab traders to places like Es-sind (Pakistan) and strange sights like "a fish in the form of a cow" (a manatee?) or customs "the Indians are divided into 72 classes" so that they became a kind of travelogue. In each of Sinbad's escapades he ascribes his miraculous escapes to God (Allah) though his quick wits help. Here also there are references to "the predestined length of thy life"; the concept of fate and predestination running as a constant thread through most of the stories.

Another obvious belief of this society is in supernatural beings or Jinn which appear in almost every story. Some are evil such as the one, in "the introduction", who kidnaps a maiden or the one in "The Merchant and the Jinn" who threatens to kill the merchant until talked out of it by "strange and wonderful stories", though the merchant waited to die "as fate had decreed against him...." The evil Jinns were those still loose or who had escaped after Soleyman (Solomon) put them in brass bottles and sealed them in with his seal, reaffirming the Moslem tradition of venerating the Hebrew prophets.

Magic and enchantment are rife in the stories: men are turned into dogs and women into cows in "the introduction", and "The Merchant and the Jinn".

The enormous power and wealth of kings and caliphs is another constant thread through the stories and one which could be used to have students interpret the kind of government and its scope. Some idea of pomp and power is indicated by constant references to gifts; i.e., "Such as horses adorned with gold and costly jewels, and mamalukes (male slaves) and beautiful virgins and expensive stuffs" in "the introduction" or kings paying 10,000 pieces of gold for a slave or of palaces of 100 rooms each filled with costly stuffs or a paradise as described by "The Third Royal Mendicant".

> "a garden containing green trees loaded with ripe fruits, abounding with singing birds, and watered with copious streams ....scenting the fragrance of the flowers, and listening to the warbling of the birds....watered by a river flowing among rose trees and jasmine, and marjoram, and eglantine and narcissus and gilliflower....a large saloon paved with marbles of various colours, and with costly minerals and precious gems...."

The allusions may be hyperbolic but they clearly are symptomatic of wealthy kings with abundance for conspicuous consumption on a grand scale.

The life and death power of kings is also greatly emphasized though a secondary thread of justice fated to prevail, is interwoven. This is clear in "King Yunan and the Sage Duban" after Duban uses magic to cure the king and the king in recompense has his head cut off. Duban's head speaks and by handling a book Duban has told him to get, the king dies of poison. Thus, even kings get what's coming to them. Not all kings are so harsh, however, as is evidenced by the story of Haroun-El-Roschid who is pictured going around the city in disguise to learn what is happening (even exchanging clothes with a verminous fisherman and then complaining about the fleas biting). In fact, the Caliph stories all emphasize the forgiveness of this religious leader of the faithful in contrast to cruelty by kings. This may be wishful thinking but is also indicative of at least normative thoughts on the proper role and actions of a ruler.

There are, of course, an infinite number of value structures discernable in the stories compared with the few cited, but these should suffice to indicate how even well known fiction can provide an insight into a culture.

Mr. Bissett

ISLAM

Concepts to be developed:

1. Basic value structures of Islam.
2. Characteristics of Islam that aided its rapid expansion.
    a. Holy obligation to do battle for the faith.
    b. Promise of heaven for the fallen.
    c. Fatalism.

Whatever way one defines the Middle East, geographically or culturally, it is an Arab or Moslem area. In one of history's most explosive expansions, Islam spread from Mecca outward to encompass and overshadow the Middle East, North Africa and indeed is still the fastest growing religion in Africa. A faith which expanded so rapidly and now is held by three to four hundred million people - what was there and is there about it that provided this dynamic? It would seem that the best way to approach a solution for such a question would be through an understanding of the Koran itself (paperbound copies are available from New American Library).

One way of introducing the whole idea would be to have students summarize their own knowledge of the history of the Middle East and list their data on Empires: i.e., Babylonia, Assyria, Sumeria, Persia, Egypt, etc. and develop a sequence and time line or alternatively the Nystrom overhead transparency on Empires of the Near East could be used - in either case a general pattern of area can be developed to 500 B.C. The Roman expansion and Byzantine succession should already be familiar and could be reinforced by a second overhead on the Expansion of Islam (Nystrom). A small inset map indicates the kingdoms of the Middle East before 622 A.D. and could be projected first to allow students to orient themselves to the existing political situation prior to Islamic expansion. Once this is done then the main map should be projected.

After students have had time to study it, they could be asked to analyze the transparency for data and then to hypothesize; i.e. conquest of Persia, Tigris-Euphrates valley, East Shore of Mediterranean, Egypt and Tripoli is completed between 631 and 632 A.D.; the rest of North Africa, Spain and Hindustan is conquered 661-750 A. D. Students could be asked to comment on the scope and speed of Moslem expansion in order to develop an understanding of the explosive rapidity of its growth.

Students could, at this point, be asked to speculate about the possible reasons for the rapidity of this spread; possible decline in Byzantine Empire and other surrounding kingdoms, etc. and then lead to the question of whether or not there was anything about Islam itself that might help to explain this; and, if so, how could they determine what? How to evaluate the hypotheses?

The Koran as a Source.

Obviously it would be impossible to impractical, to ask every student or indeed any student to read the entire Koran, but they could be sent to selected sections of it to find answers to the question of why Islam spread.

If the intention is to supply only a limited introduction, then students could be sent to Surah II which represents the nearest thing to a summary.

A. Nature of the Religion - Monotheism and punishment of non-believers.

> "Oh, mankind worship your lord, who has created you and those before you. And if ye do it not - and ye can never do it - then guard yourselves against the fire prepared for disbelievers, whose fuel is of men and stones."

B. Mohammed as Prophet; Paradise - nature and appeal to desert bedouin.

> "And give glad tidings Oh Mohammed unto those who believe and do good works, that theirs are gardens under which rivers flow; as often as they are regaled with food of the fruit thereof they say: this is what was given us aforetime and it is given to them in resemblance."

C. Religious and social structures are included; i.e., fasting, pilgrimage, prayer ("so turn thy face toward the inviolable place of worship"), food taboos and a rejection of "Strong drink and games of chance" are all discussed.

D. Idea of conversion and Jehad (holy war).

> "Unto Allah belong the East and West and whithersoever ye turn there is Allah's countenance. Lo! Allah is all embracing, all knowing.
> "Whatsoever is in the heaven and earth is his. All are subservient unto him."
> "Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo, Allah loveth not agression, warfare is ordained for you, though it is hateful unto you."
> "And call not those who are slain in the way of Allah 'dead'. Nay, they are living, only ye percieve not."

That there is but one god and one truth (The Koran) which propose that "unto Allah belong the East and West" was interpreted as meaning that all men should either become Moslems (or Jews) or suffer in hell. Thus missionary work was obligatory, but if the missionaries were injured, as they often were for blaspheming the local gods, then "fight in the way of Allah". The militancy of Muslim expansion through holy war (Jehad) is explicable with reference to the other quote - that those who die in battle do not die but live on in heaven. Thus for the Moslem death in battle to spread the faith was an immediate and guaranteed passport to paradise. Thus religious zeal was coupled with eternal bliss.

How great an appeal Islam presented can be further developed if time allows by referring students to further reading in the Koran; i.e., Surah IV and XXIV on social structures:

> "Show kindness unto parents, and unto near kindred and orphans...."
> "the life for a life, and the eye for the eye and the tooth for the tooth" (violence and physical revenge).

Or they could be asked to speculate on the appeal of Islam from the imagery of the description of heaven and hell especially for a desert people.

> "Lo! Those who disbelieve our revelations, we shall expose them to the fire. As often as their skins are consumed we shall exchange them for fresh skins that they may taste the torment. As for those who believe and do good works, we shall make them enter gardens underneath which rivers flow - to dwell therein forever; there for them are pure companions - And we shall make them enter plenteous shade." IV 56-57.

> "Single minded slaves of Allah; for them there is a known provision, fruits. And they shall be honored in the gardens of delight, on couches facing one another. A cup from a gushing spring is brought round for them, white delicious to the drinkers, wherein there is no headache nor are they made mad thereby. And with them are those of modest gaze, with lovely eyes." XXVII.

> "A similitude of the garden which those who keep their duty to Allah are promised: there are rivers of water unpolluted and rivers of milk whereof the flavor changeth not, and rivers of wine delicious to the drinkers and rivers of clear run honey; therein for them is every kind of fruit, with pardon from their Lord. Are those who enjoy all this like those who are immortal in the fire and are given boiling water to drink so that it teareth their bowels." XLVII.

Obviously the appeal here is quite different from say the Christian appeal to heaven, being far more explicit and sensual. The question could be posed to a group as to what sort of people the desert bedouin were and the nature of the appeal. The appeal also to the more warlike is evident here but more clearly in other Surahs. For example, Surah III combines the appeal of heaven with a heavenly helping hand in battle.

> "Nay but if you persevere, and keep from evil, and the enemy attack you suddenly, your lord will help you with five thousand angels sweeping on....And though ye be slain in Allah's way or die therein. Surely pardon from Allah and mercy are better than all the angels. What though ye be slain or die, when into Allah ye be gathered...."

Or Surah IV which prods those who lag:

"Those of the believers who sit still....are not on an equality with those who strive in the way of Allah with their wealth and lives."

As in Surah VII:

"The road of blame is only against those who ask leave of thee (Mohammed) to stay at home when they are rich....let them be for lo they are unclean and their abode is hell as the reward for what they used to earn."

Thus there is condemnation for those who will not do battle for their faith and heaven for those who die for it. There is even an appeal to this life:

"Allah promiseth you much booty that ye will capture." Surah XLIX

Both a promise of booty and of assured victory:

"Oh, prophet exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred; and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve." Surah VIII

Thus holy war would have great appeal (religious and practical) to Moslems and crusading armies would be available. But this is only half of the story for conversion was not necessarily forced:

"Tell those who disbelieve that if they cease (from persecuting believers) that which is past will be forgiven them...." Surah VIII

"If they repent and establish worship (their own) and pay the poor due then leave their way free.
And if any one of the idolaters seeketh thy protection, then protect him so that he may hear the word of Allah." Surah IX

The choice of peoples meeting the Moslem was then not simply convert or die, but a threefold one: fight to the death; convert voluntarily or keep their old faith and pay a special tax. The Moslem armies then avoided much of the bitter fighting to the end to protect their religion by those they invaded. In fact, most converted (many to avoid the special tax) but many because Islam had a real appeal.

"The believers are naught else than brothers. Therefore make peace between your brethern and observe your duty to Allah that haply ye may obtain mercy." Surah XLIX.

This concept of total brotherhood among Moslems while not eliminating distinctions and ranks virtually wiped out any racial concept, which may explain why Islam is the most rapidly growing religion in Africa.

Lastly, here at the outset of the religion lay the possible origins of Arch-Jewish antipathy. For though Mohammed revered the Hebrew prophets and Jesus as his predecessors, he says:

> "Those who disbelieve among the people of the Scriptures (Jews and Christians) and the idolaters could not have left off erring till clear proof came unto them.
> A messenger from Allah, reading purified pages containing correct Scriptures
> Nor were the people of the Scripture divided until after the clear proof came unto them.
> And they are ordered naught else than to serve Allah, keeping religion pure for him, as men by nature upright, and to establish worship
> And pay the poor due, that is the true religion.
> Lo! Those who disbelieve, among the people of the Scriptures and the idolaters, will abide in fire in hell. They are the worst of created beings."

Mr. Bissett

Concepts:

1. Middle East (Palestine) as religious home of many faiths.
2. Communities as continuing historical entities.

One resource not too often used in studies of the Middle East is that of fiction, largely because of the historical inaccuracies involved. The recent publication of James Michener's The Source, though containing some of these errors, provides materials for a combination of exercises in archeological analysis and crosschecking of historical accuracy. With paper-back copies and a fairly sophisticated group many possibilities present themselves.

Chapter One provides both an introduction to the archeological approach and artifacts dating in sequence back to 10,000 B.C. Students could be assigned to read this chapter and as a group faced with projectionals of the drawings of each find, and asked to discuss how these were assigned tentative dates. Other overheads could be made, for example, from Time-Life's Cradles of Civilization to develop a better understanding of the process of the archeologist at work. It could thus be made clear to students that Michener's "tell" is not only fictional but an unlikely composite - but still useful for insight. To find everything from Crusader Seals (1291 A.D.) to a Horned Altar (1120 B.C.) and a flint sickle (10,000 B.C.) in two trenches in a tell would, when carried to Michener's extreme, stretch credulity.

The 14 chapters concerning 14 items found on 14 successive levels do provide flesh on the bare bones so often served up as history. An interesting way of getting the best of both worlds would be to have all students read all chapters (with adequate time since it is a very long book) and then to have one or several try to establish how valid historically the particular chapter is. This would be a difficult challenge and would probably only be suited to able seniors. It would, however, be a fitting project to cap their training in history. They should be encouraged to utilize not only book sources but any professional help they can (Clergy, Museums, etc.) just as a historian or archeologist. Each individual or group would then be held accountable to present a reasoned and documented analysis of his particular era for historical authenticity.

Some extra care would need to be taken in a few cases. For example, the chapter on the Astarte figure (2200 B.C.), Chapter III, deals with the question of temple prostitution and fertility rites but in a calm objective manner. If handled historically by a mature student, this aspect should not prove troublesome.

Taken as a composite, Michener has attempted to portray the land and peoples of a small village as it went through the stages from hunter to modernity. He selects a series of what he considers vital points:

10,000 B.C.	The sickle represents the transition from cave to house, introduction of agriculture and of the concept of gods.
2,200 B.C.	The astarte figurine involves agricultural society trying to control the natural forces that ruled their lives.
1,419 B.C.	Pottery and the introduction of the Hebrews into Makor.
1,120 B.C.	The Horned Altar sequence displays the accelerating pattern of change as well as the development of the kingdom of David.

In rapid order he introduces Roman Conquest and the clash of Hellenistic and Hebrew culture. A building stone carved for both a synagogue and church around 350 A.D. brings in the confrontation of Judaism and Christianity, Talmud, Dietary Laws, Conversion, etc. The Arab conquest and subsequent crusades are dealt in three subsequent chapters while two others portray the Jews in Diaspora and returning.

Though the Arabs of modern day tend to be shadowy figures and a few of the characters to be somewhat a caricature, the whole would be a stimulating and at the same time challenging opportunity to able students.

Mr. Marcus

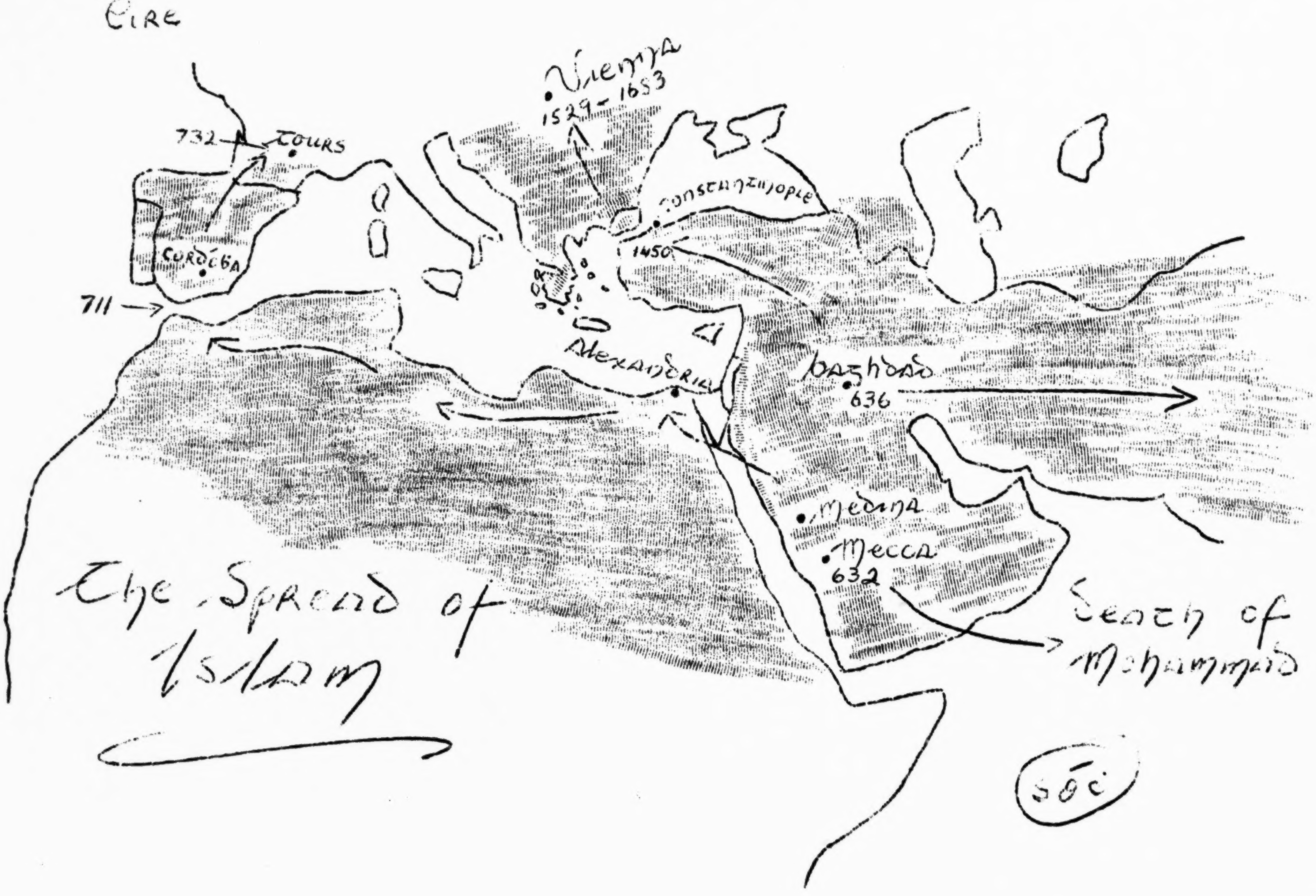
HISTORICAL OUTLINE

I. General Historical Background

- A. The Middle East gave birth to many empires and civilizations; Egyptian, Babylonian and Persian empires
- B. The Middle East is the home of Arabs and Jews as semitic people
- C. The area has religious significance to the followers of Judaism, Christianity and Islam
- D. Islam is the last of the Middle Eastern religions and is considered by Muslims as the perfection of all religions. Muhammed is the seal of God's messengers to mankind.

II. Islam

- A. Muhammed
  1. Muhammed's simple and modest origin though from a noble tribe, Qurayish
  2. Normal life until the age of 40 when he began to receive God's messages that later became Islam and the Koran
  3. Persecution at Mecca and the migration to Medina
  4. Wars between Medina and Mecca and the defeat of Mecca
  5. Triumph of Islam
- B. Islam: the Religion
  1. Close relationship to Judaism and Christianity
  2. Simplicity in its practice and observances
  3. Strong relationship between Islam the religion, laws and politics



The Spread of Islam

Éire
732
Tours
Cordoba
711
Vienna
1529 - 1683
Constantinople
1450
Alexandria
Baghdad
636
Medina
Mecca
632
Death of Mohammad
soc

C. Islam: the Belief

1. The creed "No god but God, and Muhammed is the Messenger of God." Note: Allah is the Arabic equivalent of God and is not a separate God from that of the Jews and Christians
2. Prayer - five times a day commencing at sunrise and ending at sunset
3. Pilgrimage to Mecca if the individual is physically and financially capable of making such a trip
4. Fasting from sunrise to sundown during the month of Ramadan. Ramadan is considered the Holy Month of the Muslim Calendar and it is during this month that God began giving the Koran to Muhammed.
5. Almsgiving: The Muslim's duty to support the needy of his family first. Next his support must go to his friends and neighbors. If not, then he must give to the state to help the needy.
6. The Holy War (Jihad) to spread Islam among the non believers the people of (Ahl al harb). Jews and Christians were considered the people of the Book (Ahl Al Kitab). They were allowed to retain their own religions and live under Muslim rule.

III. History

A. The Orthodox Caliphs - Al Khulafa' Al Rashidoun (623-661)

1. Expansion if Islam in Arabia, Syria, Persia and Egypt
2. Recording of the Koran
3. First religious schism after the death of Ali the last of the Caliphs
4. The Shi'ites vs. Sunni Muslims

B. Ummayyed Caliphate (661-750)

1. Mu'awiyah's success after Ali's death
2. Center at Damascus
3. Expansion in North Africa, Spain, Asia and Asia Minor
4. The beginning of the Muslim Classic age
5. Administration, philosophy and science

C. The Abbasid Caliphate (750-1258)

1. Center at Baghdad
2. Further expansion into central Asia, India and Western China
3. The height of the Classical age of Islam
4. Translation of books from Greek and Latin into Arabic - Science, Mathematics and Chemistry
5. Haroun al Rasheed is the greatest ruler of this period
6. The Baghdad Library
7. Internal decline, religious differences marked the beginning of the end of this period
8. Influence of Turkish slaves and bodyguards over the weak rulers
9. Mongol invasion in 1258 and the dismemberment of the Central Caliphate

D. Local Dynasties

1. Fatimids and Ayybids in Egypt
2. Seljuk Turks in Eastern Asia Minor and Turkey
3. Mambuks in Egypt

E. The Ottoman Empire (1517-1924)

1. Began as a small tribe in the 12th century
2. Ottoman growth and the destruction of the Byzantine Empire
3. Center in Constantinople which became Istanbul

4. Expansion in Eastern and Central Europe, and Southern Russia as well as reconquering the Arab East and North Africa
5. Usage of conquered Christians as soldiers, high officials and administrators
6. Separation of state and religion. The Sultan as the head of State. Shayk al-Islam and the Mufti as the religious authority
7. Decline of the Ottoman Empire and its fall under the influence of England, France, Russia and Austria - and World War I
8. The existence of the Empire in the latter part of the 18th, 19th and 20th centuries was due to the Western power's fear of dispute over Ottoman territories if the empire was to be dissolved, and not due to Ottoman strength
9. Revolutions and internal decay
10. World War I and Ottoman defeat

F. The Middle East during and after World War I

1. Revolt against the Ottoman Empire by the Arab countries
2. British promise of Arab independence in the Hussain-McMahon letters
3. Sykes-Picot agreement promising the Middle East to England, France and Russia but the Russian Revolution ended Russian participation in this agreement
4. The Balfour Declaration
5. End of War and partition of the Middle East between England and France
6. The Mandate System

G. Palestine Mandate

  1. Balfour Declaration
  2. Zionist movement
  3. Immigration of European and Russian Jews
  4. Conflict between Arabs and Jews, and England
  5. Partition plan and U. S. solutions
  6. End of Mandate and the creation of the State of Palestine in 1948
  7. Wars of 1948, 1956 and 1967

H. The Middle East today

  1. Military conflict
  2. Alliance with the U.S.A. and U.S.S.R.
  3. Political instability
  4. Economic problems
  5. The Arab refugees

I. Solutions

  1. Sensible reconciliation under the influence of the U.S.A. and the U.S.S.R.
  2. Peace through the United Nations
  3. War and possibly total destruction

Mr. Bissett

SUMERIA AS A HIGH LEVEL, COMMERCIALLY ORIENTED SOCIETY

Concept: That the nature and value of a culture can be examined through their code of behavior as well as what is protected and what punished.

Three Level Reading and Analysis:

Most students are exposed to mention of Hammurabi's Code at some point in their career; but it is not usually used as a piece of anthropological evidence to be analyzed for clues about the nature of the society. To compensate for reading levels, I would suggest three separate assignments. In Eisen & Filler - The Human Adventure, Vol. 1 pages 19 and 20 presents excerpts of the code which, even though extremely limited, are short enough for a group with reading difficulties and yet specific enough to provide many items of data; i.e., death for theft, penalties and cash reward relating to runaway slaves and the eye for an eye concept of justice for injury except if an aristocrat injured a commoner.

A second level of assignment dealing with the same subject matter is provided in 32 Problems in World History (Scott Foresman) Problem 2 which asks students to analyze sections of Hammurabi's Code and of Exodus, Leviticus and Deuteronomy. From the two readings they are asked to analyze the two civilizations in terms of making a living, class structure, extent of governmental control. This could provide an opportunity for both a second level of activity and also for cross cultural comparisons for similarities and differences.

For example, Hammurabi's Code provides elaborate statutory provisions about false testimony and even trial by ordeal (Swimming in the sacred river) while Exodus handles the problem with a single commandment "Thou shalt not bear false witness against thy neighbor", though they follow up in Deuteronomy with "Thou shalt do unto him, as he had thought to have done unto his brothers."

There are innumerable similarities between the codes; i.e., on the ox that gores which could be a basis for questioning intercultural contact. This is very evident in Deuteronomy 21 "And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."

Some further comparisons could be used to tie the third level of reading to the second just as the examples so far could tie first to second and third. For example, the terms of divorce mentioned in both the citations from Hammurabi and Deuteronomy could serve as a bridge for a group reading material in level three.

Level 3 could be assigned to a group of able students either as their contribution to a three level discussion or in preparation for a group or written analysis of the nature of Babylonian civilization as portrayed through Hammurabi's Code. An extensive, indeed as far as possible complete, text is printed in The Development of Civilization - Carroll, Embree, Mellon, Schrier and Taylor (Scott Foresman) Reading #7.

All kinds of fascinating insights into a highly structured, bureaucratic, commercial society are provided. Some examples of possible analysis are as follows: a man accuses another of witchcraft, unless proven the accurser is executed unless the accused tries to clear his name by trial by ordeal "shall plunge into the sacred river, and if the sacred river shall conquer him, he that accused him shall take possession of his house. If the sacred river shall show his innocence and he is saved, his accuser shall be put to death. He that plunged into the sacred river shall appropriate the house of him that accused him" (2)

The Code is replete with complicated gradations of punishment for the same crime committed by different people; a fact that should cue students in to the extremely class conscious and heirarchic nature of the society. For example:

> "If a man has stolen goods from a temple, or house, he shall be put to death...."
>
> "If a patrician has stolen ox, sheep, ass, pig, or ship whether from temple, or house, he shall pay thirtyfold. If he be a plebeian, he shall return tenfold. If the thief cannot pay, he shall be put to death."

Thus the wealthy or aristocrat would be penalized monetarily while the poor thief lost his life for the same act. Thus even in ancient Babylon, money talked!

The evident great concern for surety of property clearly indicates a society where material goods were important and where some had them and others tried to take them. Elaborate programs were developed accordingly; for example, if a man has "lost property" and saw another man with it, he could produce witnesses and claim it. If the second man claimed to have bought it from a third, he had to produce the seller before the judge or face the death penalty himself. Obviously Babylonians would buy with care.

The number of laws regarding slaves and the elaborate rules regarding "inducing" an escape clearly indicate a long established institution and one in which slaves were held to be of high value.

An interesting commentary on the advanced nature of Hammurabi or our own slowness is provided by asking students to compare the Codes' terms on the rights of the injured party in the act of a highwayman then and now. An interesting comparison is provided by comparing the "radical" new idea of compensatory justice by which some societies (i.e. Britain) are compensating individuals for losses caused by criminal acts against them. Hammurabi's Code says:

> "If a man has committed highway robbery and has been caught, that man shall be put to death."
> "If the highwayman has not been caught, the man that has been robbed shall state on oath what he has lost and the city or district governor in whose territory or district the robbery took place shall restore to him what he has lost."
> "If a life has been lost, the city or district governor shall pay one mina of silver to the deceaseds relatives."

Local government was responsible for criminal losses, clearly a powerful incentive to maintaining security of travel.

Of course Babylonia was basically dependent on agriculture as is indicated by the number and detail of laws relevant to it. Some of these give insight into the problems of farming and are pretty enlightened.

> "If a man has incurred a debt and a storm has flooded his field or carried away the crop, or the corn has not grown because of draught, in that year he shall not pay his creditor. Further he shall post-date his bond and shall not pay interest for that year."

Man thus was not responsible for nature's calamities, though he was responsible for the results of his own acts:

> "....the man in whose dike the breach has broken out shall restore the corn he has caused to be lost. If he is not able to restore the corn, he and his goods shall be sold, and the owners of the meadow whose corn the latter has carried away shall share the money."

While Leviticus calls for "just balances, just weights" Hammurabi's Code is largly a commercial one rather than the largely moral Hebrew one. One whole section deals with merchants and their agents, loans, interest, principal, misappropriation and all the paraphenalia of business down to "If the agent forgets and has not taken a sealed receipt for the money he gave to the merchant." Debts and their payments are also prominent though somewhat humane since if a debtor gives a member of the family as hostage for the debt, he may be held to labor for only three years (compare with Colonial indentured servants).

Even marriage had business overtones since:

> "If a man has taken a wife and has not executed a marriage-contract, that woman is not a wife."

Indeed a goodly section of the Code deals with questions of marraige-portions, dowry rights, divorces, property and inheritance rights indicating a society highly prone to litigation even on such questions.

Some valuable insights into societal structures and values is possible through analysis of different penalties for injuries (as indicated in reading 1 & 2) to varying persons and by varying persons. Whereas:

> "If a man has knocked out the eye of a patrician, his eye shall be knocked out....(if) he has broken the limb of a patrician, his limb shall be broken.
> If he has knocked out the eye of a plebian or broken the limb of a plebian, he shall pay half a mina of silver.
> If he has knocked out the eye of a patrician's servant or broken the limb of a patrician's servant, he shall pay half his value.
> If a patrician has knocked out the tooth of a man that is his equal, his tooth shall be knocked out.
> If he has knocked out the tooth of a plebian, he shall pay one-third of a mina of silver."

This is obviously a heirarchic society where both the worth and the punishment for acts of a person is determined by his standing. Within one's own class it is an eye for an eye; for injury to one above one's class, also an eye for an eye; but, for injury to an inferior monetary compensation ranked by position. This is confirmed by the highly specific terms for injury and subsequent miscarriage to pregnant women (209-212).

What should strike most students is the persistence of the "cash nexus" in the Code. This introduced such a degree of modernity that students may need to be reminded of the time and place of its origin. This modernity is nowhere better illustrated than in the final section of the Code which combines an interesting mixture of schedule of cash payments for services (price and wage controls), individual responsibility for performance (performance bonds) and the heirarchic concept. The level of medical knowledge and skill is also indicated by the following reference to cataract surgery - ask when such practice began in the U.S.?

> "If a surgeon has operated with a bronze lancet on a patrician for a serious injury, and has caused his death, or has removed a cataract for a patrician, with the bronze lancet, and has made him lose his eye, his hands shall be cut off.
> If the surgeon has treated a serious injury of a plebian's slave with the bronze lancet, and has caused his death, he shall render slave for slave."

The responsibility of the surgeon for his patient's well being was obviously taken seriously. This burden was balanced by the corresponding scale of payment, a sort of means test.

> "If a surgeon has cured the limb of a patrician, or has doctored a diseased bowel, the patient shall pay 5 shekels of silver to the surgeon.
> If he be a plebian, he shall pay 3 shekels of silver.
> If he be a man's slave, the owner shall give 2 shekels of silver to the doctor."

Thus the heirarchic scale of values on persons worked in both directions, in protection and in responsibilities.

The scope of government intervention and regulation in economic life is clearly indicated by much of the reading and should indicate to students both the size and activity of government as well as the complexity of the economy. Some of the regulations on responsibility of the craftsman for his product could be useful today.

> "If a builder has built a house for a man and finished it, he shall pay him a fee of two shekels for each sar built on.
> If a builder has built a house for a man, and has not made his work sound and the house he built has fallen, and caused the death of the owner, that builder shall be put to death.
> If it is the owner's son that is killed, the builder's son shall be put to death.
> ....Moreover, because he did not make sound the house he built, and it shall fall, at his own cost shall he rebuild the house that fell."

Thus much can be determined by examination of the Code, that the society was: heirarchic, slaveholding, irrigation agricultural, bureaucratic, commercial and yet harsh and demanding. That it had some highly advanced ideas (i.e., compensatory justice) and techniques (corneal surgery) though it demanded an eye for an eye.

Though all three levels of reading and analysis do not include the same material, there is enough similarity that all could participate in the process of discovery.

Though this could be conducted as an essay topic, it would seem to be best fitted as a discovery exercise to provide an interplay of the three groups. One possible written exercise as a culmination might be to ask each student to analyze elements of this society which would incline him to favor it and elements which would alienate him from it. If this were done after the group discussion, all students would be working from a similar (if not identical) body of data.

Mr. Bissett

MIDDLE EAST

Advice to Students:

So much of a student's time is taken up with dynasties, the rise and fall of empires, etc. that everyone loses sight of the average individual in an era. A wonderful and appropriate text is presented in Eisen and Filler The Human Adventure, Volume I, pages 24-26 in which a Sumerian father has a heart to heart talk with his student son.

"Where did you go?" "I did not go anywhere." Sounds almost classically modern; i.e., "Where did you go?" "Out!" of modern fame. His advice "recite your assignment, open your schoolbag, write your tablet" though given @ 3000 B.C. is still appropriate and indeed could be used as a launching point for an analysis of the civilization by asking what sort of society can you deduce from this text? Schools, public squares, etc. level of development, etc? It's also a good reference for students who for some reason have neglected their homework.

Cultural Continuities:

Since most students are familiar with the Biblical story of the flood and there is archeological evidence of such a flood in Mesopotamia @ 4500 B.C. it is possible to indicate the place of folk tales in history and the continuity of culture in the Middle East. The Sumerians as early as 2500 B.C. included a flood myth in their cosmology of the creation of the world. As translated in Cradles of Civilization (Time-Life) page 107 it could be presented directly to students and then ask them to identify the source; i.e.,

> "After, for 7 days and 7 nights, the flood had swept the land, and the huge boat had been tossed about by the windstorms on the great waters, Utu (the sun god) came forth, who sheds light on heaven and earth...."

Since the Old Testament is written much later, students could be asked to speculate on possible origins of its account of an ark and the human who filled it with family and "the seed of all living things" and rode out six days and nights of storm. The relationship between historical fact, legend and the diffusion of culture are quite clearly indicated here in terms of immediate reference for students. An able student could be encouraged to extend the parallels by using Samuel Kramer's Sumerian Mythology (Harper-Torchbook) and comparing the Old Testament or Greek mythology to demonstrate cultural parallels or interpenetration.

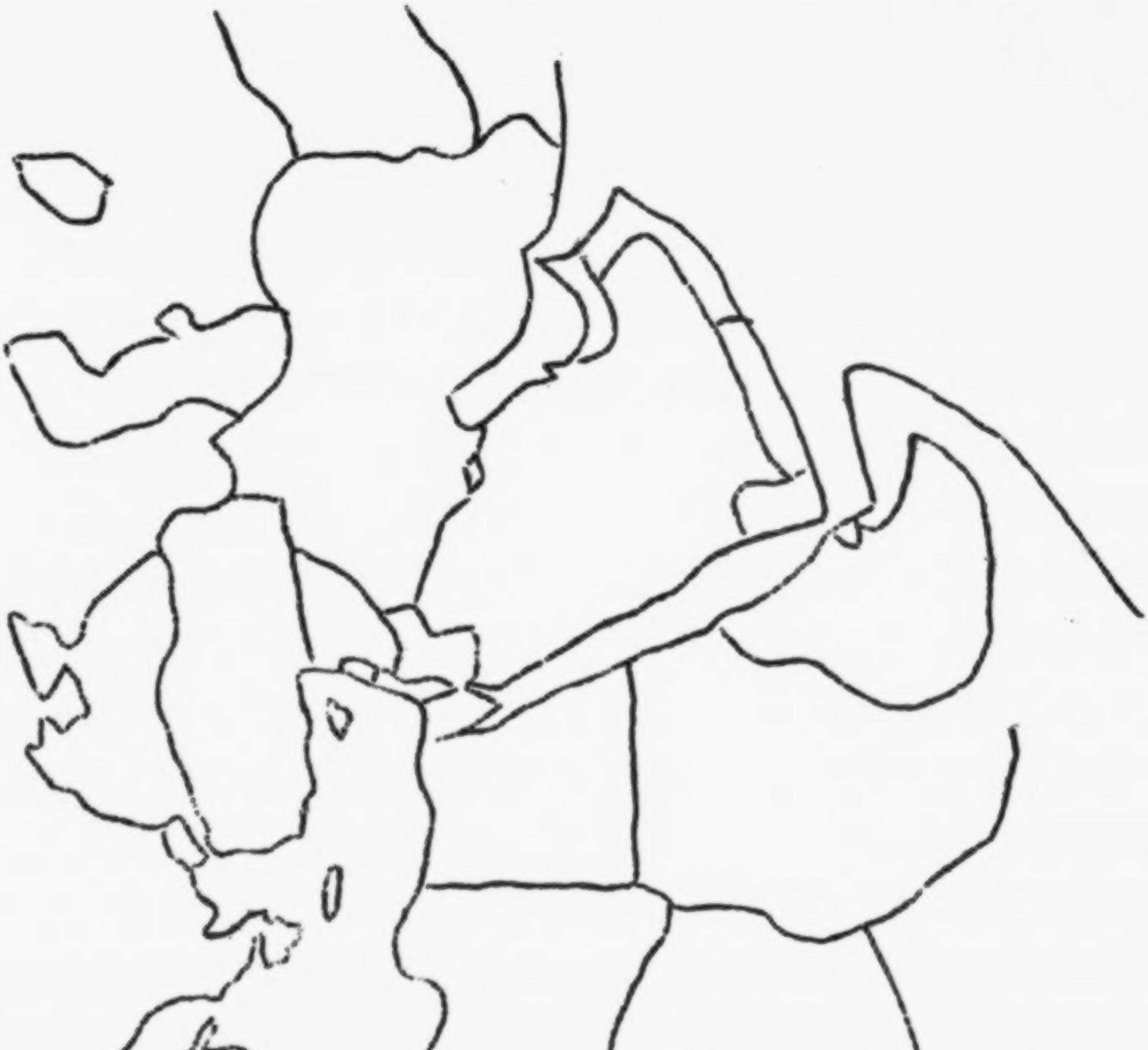
Techniques of Archeology:

In any study of the Middle East, the sheer time span involved raises the question of sources of information for the histories being written today. One way of demonstrating the scientific methods of modern archeology and also to demonstrate the inter-reaction of cultures as evidenced in Biblical stories could be developed through the use of 3 sets of diagrams in Cradles of Civilization (Time-Life Books) on pages 176-177. These could be reproduced, possibly on overheads for use with groups.

The first represents stratigraphy and could easily be introduced by reproduction of photos on pages 22-27 showing an actual dig at Nippur and then pose the probelm of how we convert a hole in the ground into history. The stratigraphy chart is a representation of shaft at Ur going back 4900 B.C. and down 60 feet. The levels are represented with shards, etc. which represent possible evidence. An 11 foot layer of sand laid down between 4900 B.C. and 4500 B.C. could be posed as a question - what would account for this? A map of the area with Ur pinpointed would give the clue to a massive flood obviously far beyond any other in the history of the region. Students could be asked if this evokes any memories and be led to see some of the significance of the inter-reaction of Middle Eastern cultures by the probable representation of this event in the Bible.

However, stratigraphy simply gives a sequence of evidence. From where do we evolve dates? Two methods are graphically represented in ways easy to visualize and explain: carbon 14 dating and pottery type analysis. Plant and animal life found in a layer can be dated and it is assumed are representative of the layer, thus such things as pottery types can also be dated. This also permits crosschecks with the same type of pottery found at other sites and evidence evolved of sequences of peoples (shown by a radical change in type) or the spread of a group. Occasional pieces of non-area pottery can also be used to indicate contacts between areas through trade.

Some basic knowledge of the structure of the discipline of the archeologist and its relationship to the historian's craft would seem both essential and rewarding.



THE MIDDLE EAST AND AFRICA

Mr. Gemma

Unit - The Middle East - Political, Social and Economic

Introduction:

Unit deals with current international, social and economic problems which confront the Middle East. Its aim is to make world citizens, not in the political sense of giving allegiance to some nations of the Middle East, but in the sense that all citizens of the United States must be interested in the affairs and problems of the Middle East. Such knowledge is no longer something which can safely be left to the specialist: it is of prime concern to every citizen of our democracy.

The conduct of International Relations is one of our greatest problems and it is in an area where we lack both experience and tradition. Our students need to know about the various forces affecting us as a nation and must be aware of our reactions to those world forces. We must train students who can think as intelligently as possible about the world problems which have been forced upon us.

Democracy's greatest strength is in an informed public. The field of foreign affairs is currently an area in which public understanding is needed. Our future lies in our ability to maintain our leadership and our leadership depends upon the understanding which we can bring to bear upon the problems that confront us.

I. Seminar discussions on International Problems

A. Group of students undertakes six weeks' study of an independent nation of the Middle East. This study consists of an investigation into the political, economic, and social conditions in that nation. Facts concerning these countries are secured by writing to the missions at the United Nations and the Embassies in order to receive as much up-to-date material as possible. During seminar-type discussions, the students bring forth the viewpoints of the country they are studying. In this way they are given an opportunity to become familiar with the foreign policies, as well as the economic and social problems of the nations of the Middle East.

B. Daily newspapers should be provided for the students so that their knowledge of current events can be kept up-to-date. Current events tests are given in conjunction with the newspaper experiences. Paperbacks on World Affairs are issued which bring to their attention the immediate facts.

C. Due to the fact that this is a contemporary course on World Affairs, the topics under discussion vary from year to year: 1) Addresses of nations of the Middle East. 2) A sample copy of an agenda. 3) Sample copy of a voting chart which is kept by the students. 4) A sample copy of the speaking rosters used. The time allowed for this unit is six weeks. During this time, as a requirement of the unit, each student teaches a lesson on the Middle East in social studies classes of the high school or the junior high school They select their own topic and are informed of some teaching techniques which they may use to make their presentations effective.

D. Information services and embassies in the United States of members of the United Nations as supplied by the United Nations Office of Public Information, Public Inquiries Unit.

Afghanistan
Embassy of Afghanistan
2341 Wyoming Ave., N.W.
Washington, D. C.

Iraq
Consulate General of Iraq
14 East 79th Street
New York, N.Y.

Lebanon
Consulate General of Lebanon
9 East 76th Street
New York, N.Y.

Syria
Permanent Mission of the Syrian
Arab Republic of the United Nations
307 East 44th Street
New York, N.Y.

Yemen
Permanent Mission of Yemen to the
United Nations
120 East 56th Street
New York, N.Y., 10022

United Kingdom
British Information Services
45 Rockefeller Plaza
New York, N.Y.

France
Embassy of the French Republic
Cultural Division
972 Fifth Avenue
New York, N.Y.

Iran
Consulate General of Iran
30 Rockefeller Plaza
New York, N.Y.

Israel
Israel Information Office
11 East 70th Street
New York, N.Y.

Saudi Arabia
Consulate General of Saudi Arabia
405 Lexington Avenue
New York, N.Y.

United Arab Republic
United Arab Republic Tourist Office
630 Fifth Avenue
New York, N.Y.

United States
Department of State
Public Services Division
Washington, D. C.

Union of Soviet Socialist Republics
Embassy of the Union of Soviet
Socialist Republics
1125 Sixteenth Street, N.W.
Washington, D. C.

RESOLUTION VOTING RECORD

1968-69 Session

Name ____________________

Resolution: 1)____________________ 2)____________________

3)____________________ 4)____________________

	1			2			3			4		
Members	Y	N	A	Y	N	A	Y	N	A	Y	N	A
Afghanistan												
Iran												
Iraq												
Israel												
Lebanon												
Saudi Arabia												
Syria												
United Arab Republic												
Yemen												
United States												
United Kingdom												
U.S.S.R.												
France												

Name____________________________

AGENDA___________________________

1. Social Conditions of the Middle East
2. Economic Problems of the Middle East
3. Arab Nationalism vs Zionism
4. Arab Israel Dispute
5. Middle Eastern Foreign Policy on Major International Issues

SPEAKING ROSTER

Week of____________________

MONDAY

5 min. Agenda Period	1.	3.
	2.	4.
Regular Speaking Time	1.	4.
	2.	5.
	3.	6.

TUESDAY

5 min. Agenda Period	1.	3.
	2.	4.
Regular Speaking Time	1.	4.
	2.	5.
	3.	6.

WEDNESDAY

5 min. Agenda Period	1.	3.
	2.	4.
Regular Speaking Time	1.	4.
	2.	5.
	3.	6.

THURSDAY

5 min. Agenda Period	1.	3.
	2.	4.
Regular Speaking Time	1.	4.
	2.	5.
	3.	6.

FRIDAY

5 min. Agenda Period	1.	3.
	2.	4.
Regular Speaking Time	1.	4.
	2.	5.
	3.	6.

Mr. Bissett

ARAB-ISRAELI CONFLICT

Religious Origins of Conflict

The recent six-day war had as one of its results the occupation by Israel of the Jordanian half of the previously divided city. The disputed possession of the city claimed by both Arabs and Jews as a holy city could be used as an introduction to this dispute. An overhead projectual or map of the division of the former mandate, (such as map on page 43 of Life Series Israel) could be used to point out the exposed salient and the question raised of why. After some discussion of possible reasons, these could be presented with parallel columns (ditto or overhead) from the Old Testament (137th Psalm) and the Koran (Surah XVII).

By the rivers of Babylon
There we sat down, yea, we wept,
When we remembered Zion.

Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive
Asked us words of song,
And our tormentors asked of us mirth:
"Sing us one of the songs of Zion".

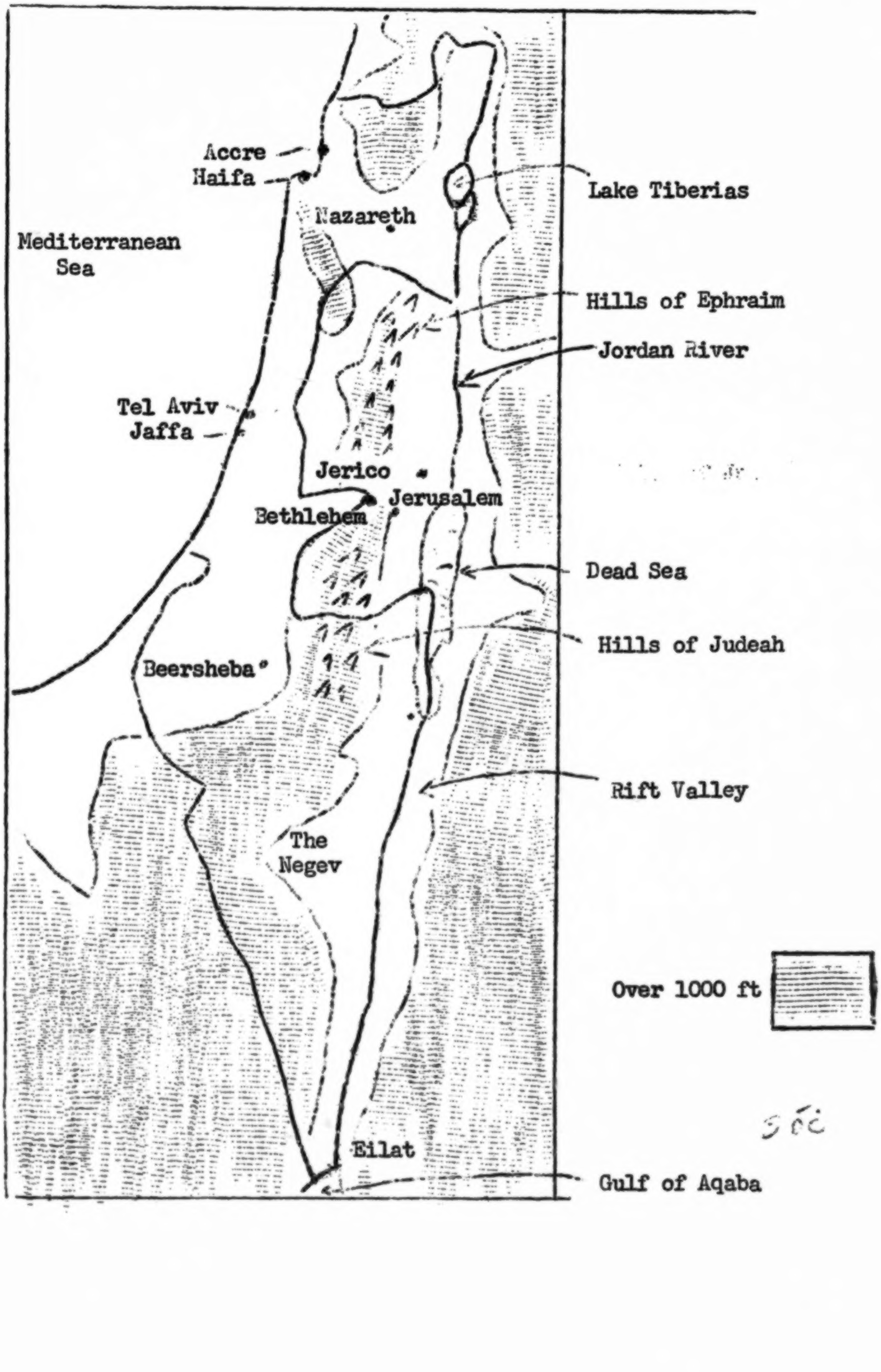
How shall we sing the Lord's song in a foreign land?
If we forget thee, O Jerusalem,
Let my right hand forget her cunning.
Let my tongue cleave to the roof of my mouth
If I remember thee not;
If I set not Jerusalem above my chiefest joy.

Glorified be he who carried his servant by night from the invisible place of worship (Mecca)
To the far distant place of worship (Jerusalem).

We gave unto Moses the scripture, and we appointed it a guidance for the children of Israel saying choose no guardian besides me.

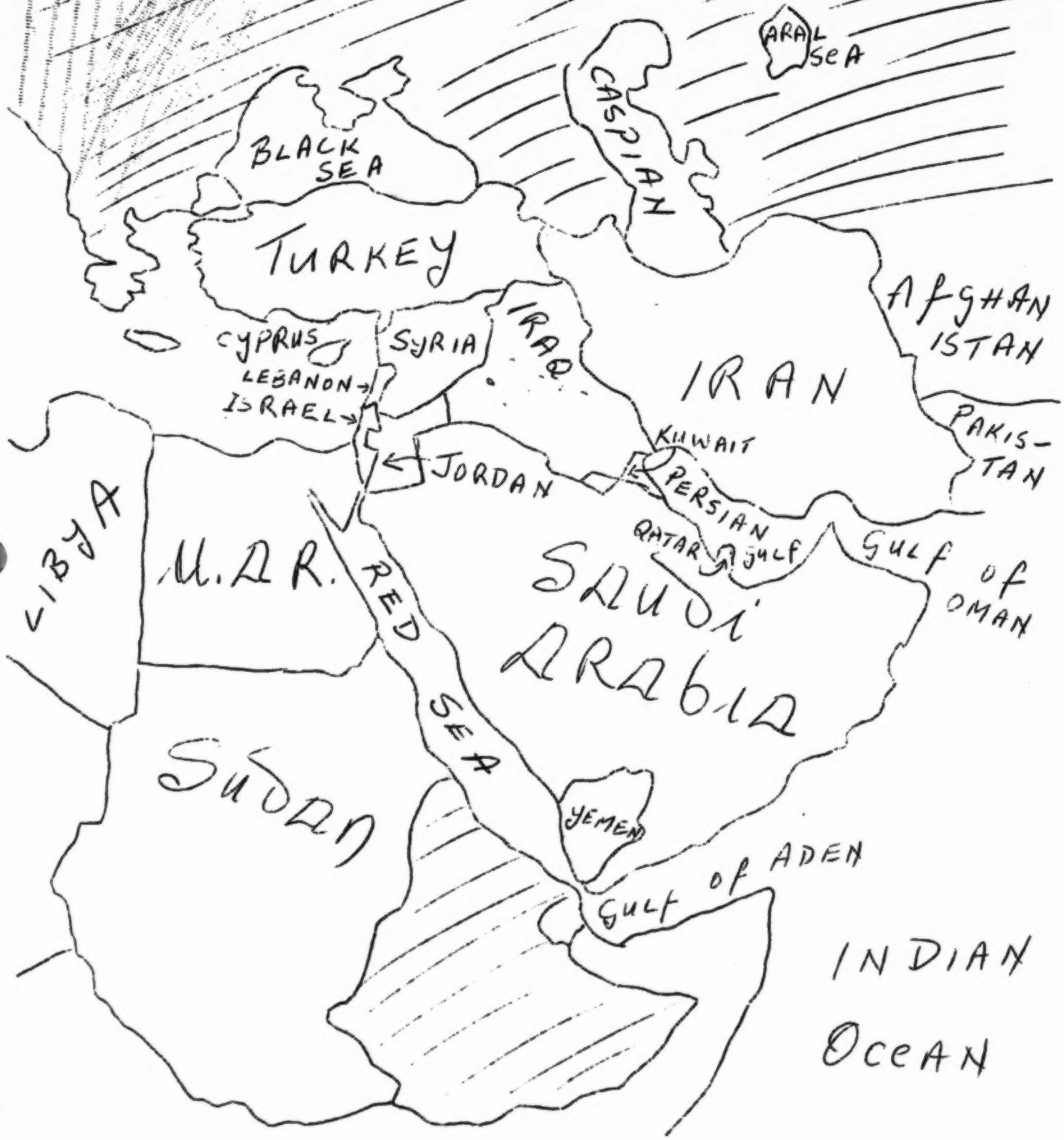
The twin references to Jerusalem and the Koran's reference to Allah's giving of the scripture to Moses could be utilized to develop hypotheses on the nature of Islam and its relationship to the Judaic tradition. Students could be asked to discuss the implications of a city held holy by three faiths and asked to remember the crusaders and their attempt to "free" the "Holy Land". Can they see any parallels in the modern context?

ISRAEL


Accre
Haifa
Nazareth
Mediterranean Sea
Lake Tiberias
Hills of Ephraim
Jordan River
Tel Aviv
Jaffa
Jerico
Jerusalem
Bethlehem
Dead Sea
Hills of Judeah
Beersheba
Rift Valley
The Negev
Over 1000 ft
Eilat
Gulf of Aqaba

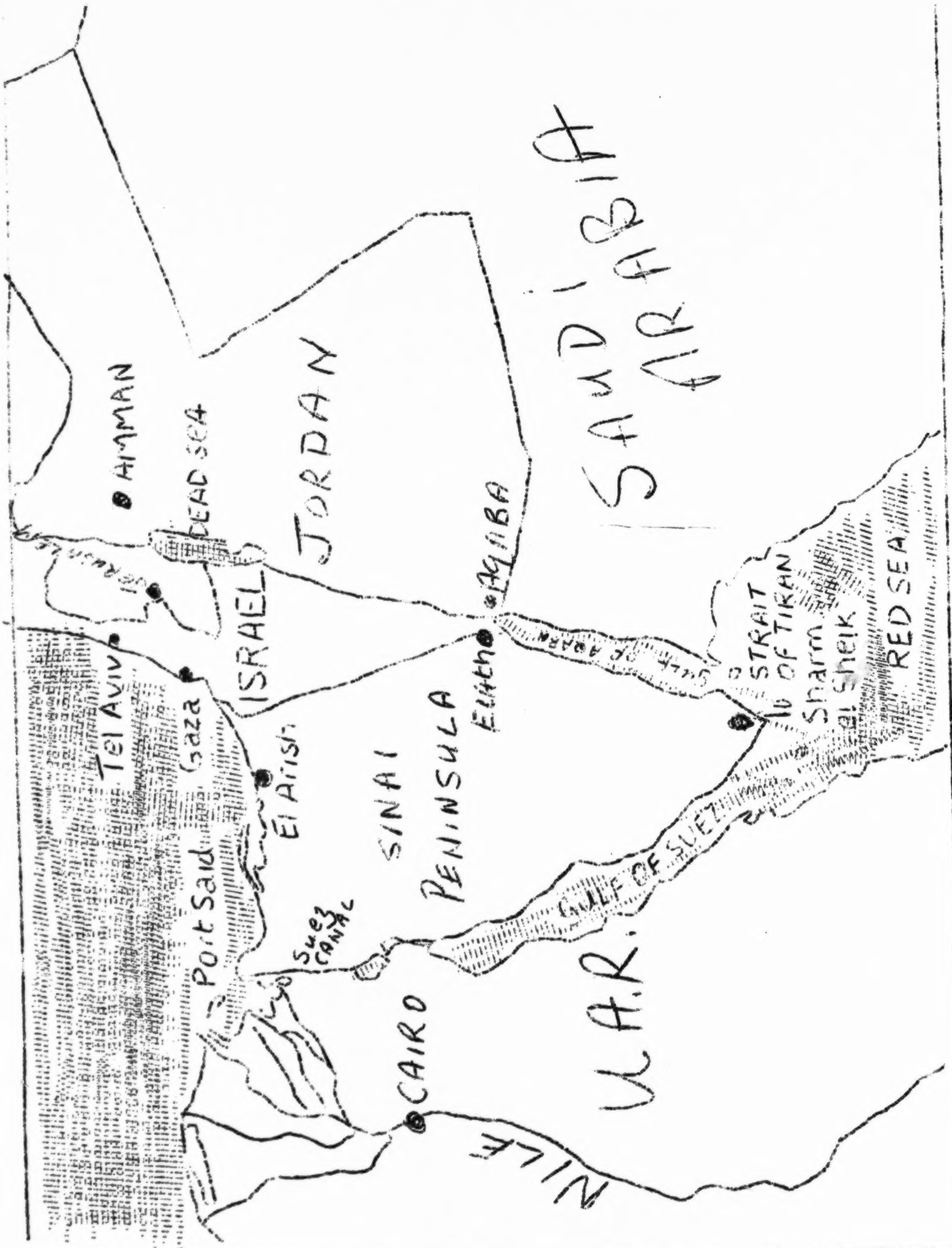
5ec

POLITICAL MAP OF THE MIDDLE EAST


ARAL SEA
CASPIAN
BLACK SEA
TURKEY
Afghan istan
CYPRUS
SYRIA
IRAQ
IRAN
LEBANON →
ISRAEL →
PAKIS-TAN
KUWAIT
JORDAN
PERSIAN GULF
QATAR
LIBYA
M.A.R.
RED SEA
SAUDI ARABIA
GULF of OMAN
SUDAN
YEMEN
GULF of ADEN
INDIAN Ocean

Soc

POLITICAL MAP


NILE
CAIRO
U.A.R.
Port Said
Suez CANAL
El Arish
SINAI PENINSULA
Tel Aviv
Gaza
ISRAEL
Elath
AQABA
AMMAN
DEAD SEA
JORDAN
SAUDI ARABIA
GULF OF SUEZ
GULF OF AQABA
STRAIT OF TIRAN
Sharm al Sheik
RED SEA

Mr. Bissett

THE MIDDLE EAST

Concepts:

1. Personal nature of underdevelopment
2. Role of Capital in development
3. Non-Capital factors which influence the development process.

Technique:

Teacher development of basic problem; student posing of questions on possibilities of development - and student taskforces to develop possibilities.

A focus on the modern Middle East in an economic context can yield multiple results since it can be used to explore not only the present problems of the area, but an analysis of economic and non-economic factors in development which could be carried over into the study of other areas. If it was desirable only to include this in a limited context, a case study approach to Egypt using Georgiana Stevens' Egypt Yesterday and Today (Holt, Rinehart and Winston) includes an excellent though optimistic description and analysis of life conditions (the people) and economic institutions. Since, however, most of the Middle East faces similar problems - though with different resources - an area study analyzing the nature of the problem and possible solutions would seem more valuable.

Since most Americans bring to such a study an incredibly affluent viewpoint, the personal impact of underdevelopment must be dramatized to them. This is done with extreme effectiveness by Robert Heilbroner in his short (158 page) The Great Ascent, in which he takes an average U. S. family and strips it to the level of a majority of the world (pp. 23-27). He moves them from the house to the tool shed, takes away government services, allows "the box of matches may stay, a small bag of flour, some sugar and salt. A few moldy potatoes, already in the garbage can, must be hastily rescued, for they will provide most of tonight's meal." Focused in step by step personal terms this description if read by or to students would enable them to read of "underdeveloped" lands with some real personal understanding.

What this means in personal terms can be seen in this quote from the New York Times, May 5, 1952:

> "A study of Egyptian villages in 1952 showed all the villagers suffering from Amoebic Dysentery; 90% had Bilharzia; 64% internal worms; 50% Pellagra; 6% acute infections of the eye of the type leading to blindness, and 85% had Trachoma; 6.4% were blind in one eye; 56% lived on a diet of unleavened bread, skim milk and cheese with fresh vegetables once a week. Another 12% ate no vegetables. Life expectancy at birth was 15-20 years."

Yet these people were farmers. Students could be asked to speculate on the reasons for the situation and then asked to analyze certain data on Egypt.

Some excellent data for such an approach is included in an excellent study by Haig Babian's The Middle East: Old Problems and New Hope (Scott Foresman) which sets the economic background of the area and individual countries. If it is desirable to use a single book for an economic analysis this would seem ideal in approach and size (75 p.).

The author's statistics could be integrated with the village study above when he shows Egypt's 386,000 square miles with 15,000 cultivated. Students could be asked to hypothesize relationships in the evidence. For example, there are 1790 people per cultivated square mile and until recent land reforms, three-quarters of the agricultural population owned no land; with land reform 15% of the land went to 180,000 new owners but from 1905-1940 per capita cropped land fell from .116 to .072.

With the exception of Iraq which is actually underpopulated, this pattern of densely populated limited crop land is common. Once students have explored the data to generalize the problem they could be asked to suggest solutions based on the data; i.e., only 15,000 square miles of 386,000 are cultivated. Irrigation is the normal suggestion.

The question of how this could be done can be utilized to develop several understandings. What is needed to accomplish the irrigation: dams, canals, etc. What does it take to develop them? Capital. Students usually see capital as money and the cost of the projected Aswan High Dam solution $10 Billion plus, tends to confirm such thinking. The question of where this can come from and alternative uses for the money; i.e., factories for consumer goods or to import food, can be explored so that students will understand that capital represents deferred consumption.

At this point many students will feel they have "solved" the problem while, in reality, they have merely moved on to two other questions: source of capital, and other aspects (non-economic). For example: Aswan is designed to add 2 million acres to cultivated land at the end of the ten years of building and increase productivity 45%. After these figures, students should be faced with a second set: since the capital is borrowed it must be repaid out of the increase (capital was unavailable internally) and in the ten years the Egyptian population will, it is estimated, grow by just 45%. Thus even if capital was free the Aswan project simply enables Egypt to maintain the inadequate status quo. If this discussion could include the concept that it takes 3 units of capital to increase income by 1 unit, students could begin to face the problem.

At this point students could be asked to face the problems of the Middle East as a whole by analyzing data on land, population and per capita income. This could be presented in tabular form:

Country	Area (sq. miles)	Population (millions)	Per Capita Income	Literacy
Egypt	386,000	30.9	$ 160.	30%
Iran	636,000	24	$ 253.	20%
Iraq	173,000	8.4	$ 233	20%
Jordan	38,000	2.0	$ 244	40%
Syria	71,000	5.9	$ 197	35%
Kuwait	6,000	.5	$3,196	47%
Israel	8,000	2.7	$1,325	90%

There are commonalities as well as disparities in the data which can be interpreted in the light of student knowledge of the area to analyze reasons for per capita income patterns. Population and area comparisons would indicate Iraq was well off by Egyptian standards but much of her land along the Tigris Euphrates is water-logged or saline. This can be remedied, however, and in that case Iraq can expand land use greatly - it is estimated that they are using only 20%, and could easily support a population of 12 million. Jordan and Syria face much the same problems as Israel.

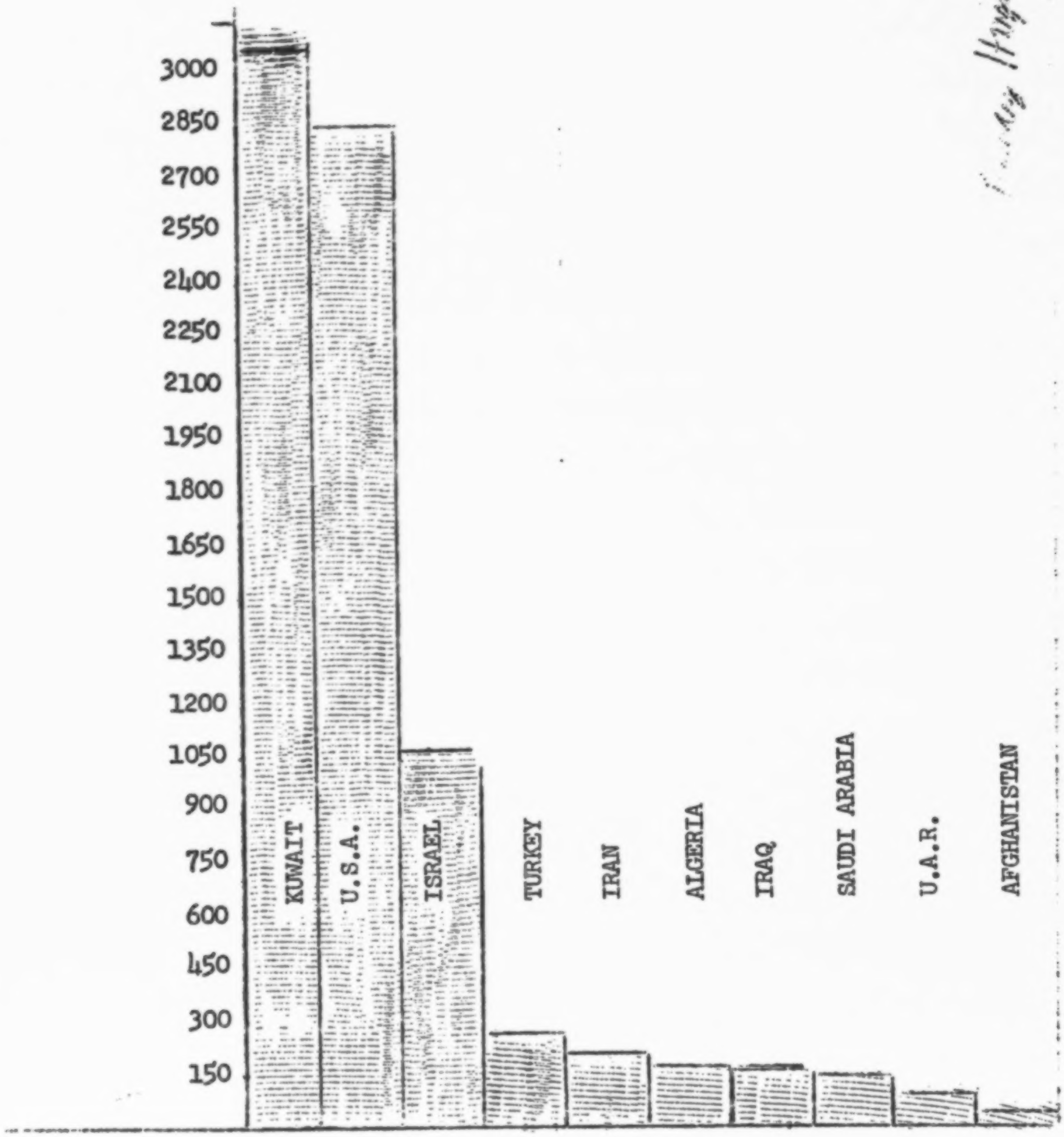
Kuwait and Israel indicate the exceptions: Kuwait's phenomenal per capita income is of course based on oil income of $500 million a year, while Israel has capital of $10,000 per worker invested with 45% in industry and only 16% in agriculture. Kuwait has virtually no agriculture, while all the others are dependent 70-80% on agriculture for most per capita income.

Iraq is raising per capita income 5% a year, while in Iran 15 of 24 million own land. Thus it would seem progress is possible and high incomes attainable (Israel and Kuwait). An analysis of the why's for these two exceptions can reveal that each has capital investments far beyond their neighbors. Israel has invested $3 Billion in development

PER CAPITA NATIONAL INCOME

FOR SELECTED COUNTRIES

Harry [illegible] 1969



Harry [illegible] 1969

(especially in industry) which has raised output per worker to $1,200. Is the Israeli solution the answer for the rest of the Middle East? Unfortunately, it is not, since Israel runs a trade defecit yearly and the development capital is governmental. Capital is acquired from American Jewry $1,5 Billion) and German reparations $1 Billion) - sources obviously not available for others.

Kuwait's prosperity is based on $500 million a year from her enormous oil reserves. In fact, Kuwait has such enormous capital income that it has set up a loan bank which may provide a partial solution to some of the capital demand of its neighbors.

Is oil then the magic key to unlock the dilemma of an area which has 60% of the population in agriculture but with only 1.5 acres per person cultivatable? Could capital intensive agriculture and capital for industry lead the way? Iraq has been raising incomes by allocating 70% of her yearly oil income of $300 Million to developing the infrastructure and industry. Kuwait with her $500 million and Iran with her $300 million may be able to follow Iraq but will even Saudi Arabia's $400 million a year overcome her national handicaps? Oil transit income yields $50 Million a year to Syria, Jordan and Lebanon and $45 Million to Egypt when the canal operates. In addition, governmental aid to the Middle East, often stimulated by the strategic importance of oil brought from 1924 - 1963:

Iran	$790 million	Arabia	$ 46 million
Iraq	22 "	Egypt	807 "
Jordan	385 "		

On the other hand individuals in the Middle East invest in Western securities to the tune of $200 Million a year which represents a disinvestment or loss of potential capital to the Middle East. It is estimated that to raise the per capita income of the Middle East by

2% per year would require an investment of $4 Billion a year. Even were such amounts available there is the question of adapting age-old ways to use new technology made available by capital - something which takes time. For some of the Middle East capital investment may, in the long run, provide the answer but for others it may not.

Jordan has some of the world's greatest phosphate deposits (32 million tons of 70-75% phosphate) which could be developed. This is mined and exported but because of their geographic location, the $12.26 per ton cost is split $2.80 to produce and $9.46 to transport it to a port. Capital may make the operation more efficient, but it won't change the location.

These items of data could be introduced into small group discussions of the problem of the Middle East and possible solutions in order to lead students progressively into the complexity of the problem. For example, Jordan with her phosphates cultivates only 4.8% of her area since it averages only 5" of rain.

At this point students could be asked to stipulate areas of information they felt they would need to define the question and propose possible solutions. If the group is large enough a valuable strategy is to subdivide into task forces to develop need data on key or selected countries; i.e., Saudi Arabia, Iran, Iraq, Egypt. In addition to data on area, population, income already presented, they should be led to see (by reference to previous examples) the need of cultivated vs. total land, oil income, etc. They should also look for data on means of livelihood and other factors they feel would affect the problem and solutions. Thus they will be called upon to both pose the problem and then seek the answers. With multiple groups working, one or two working meetings together would provide cross-fertilization on ideas of data to be sought. Such activity will provide a wide variety of ideas on factors and answers which students should be encouraged to challenge for significance and validity.

Key factors which should be brought out, if necessary by the teacher, would include the following - though many others are obviously relevant. Basic to any consideration of Middle Eastern development is the overriding importance of agriculture to most of its population and the impact of conditions on them.

% of Population engaged in Agriculture			% Land Arable
Iran	80%		20%
Egypt	70% +		2.2%
Syria	70%		19%
Iraq	60%		5.5%
U. S.	15%	Comparison	20%

You are then dealing with overwhelmingly agrarian populations mostly with limited arable lands. Compounding the land problem are climatic and land ownership patterns. Iran averages 5-10" of rain; Arabia under 5"; Syria, Iraq approximate one or the other. As a result Iraq and Israel have more than half of their agricultural land involved in irrigation while Egypt and Arabia must be almost totally irrigated. Traditional patterns of land ownership have also had massive effects; an example would be Iraq where 40-50% of land was held by large landowners in this pattern of farm sizes:

15.7%	less than 62	acres
11%	63 - 310	"
6.2%	311 - 620	"
42.8%	620 - 6200	"
1.1%	6200	and up.

Compounding this has been fragmentation through inheritance, and a pattern of majority tenantry. Tenure limited to 1 - 3 years discourages ideas of improvement, rent may equal 4/5ths of product, increases in production go mostly to the land owner and fertilization is almost unknown because manures are used as fuel.

Is capital investment in irrigation the answer then? This will certainly be suggested by students - but irrigation requires three factors: capital, a steady water supply and topography suitable to the process. The three must also coincide.

> Iraq has oil capital, the Tigris and Euphrates, but most of Iraq is plateau high above river level which would require pumping the water up;
>
> Arabia has oil capital but no running streams of any kind;
>
> Iran has limited oil capital, limited streams mostly in the North and is topographically high and broken plateaus very difficult to develop extensive irrigation on;
>
> Jordan is like Iraq but without oil capital;
>
> Syria is similar to Jordan.

This could all be developed with students by posing the requirements for irrigation to the groups around a good topographic map of the area and having them propose irrigation sites.

While irrigation in some areas is feasible, even if accomplished it will affect the mass of people little unless there is a change in land tenure such as Egypt and Iran are undergoing. In any case, students could be asked what distinguishes the developed from the underdeveloped world in their eyes; in most cases they visualize it as industry. By decreasing the population on the soil this could allow larger units which could economically utilize capital (if available) to increase productivity of the land (if the individual owned it and saw a reason to invest in it).

Would industrialization then provide the magic key? If capital were available, the question remains of producing what for who? The Middle East is an area of subsistence agriculture; without an agricultural surplus the overwhelming majority in agriculture are penniless.

Penniless individuals do not purchase goods produced by domestic factories even if capital, entrepreneurial talent and skilled labor are all found to create them.

None of the simple solutions seem to be feasible, ending in a "yes, but." This is perhaps best summarized by Heilbroner when he says:

> "The mere laying in of a core of capital equipment, indispensable as that is for further economic expansion, does not yet catalyze a tradition-bound society into a modern one. For that catalysis to take place, nothing short of a pervasive social transformation will suffice: a wholesale metamorphosis of habits, a wrenching reorientation of values concerning time, status, money, work; an unweaving and reweaving of the fabric of daily existence itself....a precondition must be the replacement of regimes based on a perpetuation of the status quo by regimes audacious enough to unleash social change."
> The Great Ascent pp 53-54.

Certainly not a comforting or tidy answer for our students but one perhaps designed to better equip them to face the world in which they will live.

Mr. Engelken

A TEACHING STRATEGY

CHANGE AND PROGRESS IN THE MIDDLE EAST

Since agriculture is the basis of life in the Middle East most people live in villages. Land, therefore, is the basis of wealth and prestige. This means that society will be structured along traditional lines and loyalties will be directed toward the family, the individual and religion rather than toward the distant concepts of nation and state. But the technological revolution wrought by the Western world is beginning to reach even these villages. Conflicts between the traditional values and change are bound to occur in these societies for the "old ways" resist the new.

An interesting and valuable reading on this topic is to be found in The Modern Middle East edited by Richard Nolte. The article, authored by Malcolm Quint, is titled The Idea of Progress in an Iraqi Village.

Mr. Quint spent 21 months living in the village of Umm Al-Nahr in Southeastern Iraq. The village, consisting of thirty-four households with a total of 183 people is located on an irrigation canal connected to one of the tributaries of the Tigris River. Here the peasants farm as they did thousands of years ago, cook the same as their ancestors did and possess a value system that goes back a long time.

Yet, the villagers are aware of a different world, albeit they may not classify it as a better world. Some of them have relatives in the cities or in larger towns, some of them have been on pilgrimages, some of them have been to markets in town or city, so it is evident they have observed the "other" world. They have also listened to the "other" world on the radio which has become a status symbol in the village.

The author says that the villagers have a concept of progress, their concept of course, and it is different from the concept that the educated class in Iraq has. The peasant equates progress with "land distribution, schools, free medical facilities close at hand and mostly in increased income". They talk a lot about progress, Mr. Quint says, in their reed huts and guest houses and they expect that the government will bring it. Passively they wait for progress - and slip back into the old ways as soon as the change agent who has brought an innovation disappears.

Several examples are given by the author to illustrate this last point. Although a school was available for the villagers in 1957, out of 250 enrolled not one student received a primary school certificate. Only ten students out of the 250 were in the last grade, the sixth. This quotation seems to focus the problem:

> "If, despite all the difficulties facing the village boy, he attains his certificate and bridges the gap between Umm Al-Nahr and the modern world, his value to the village is less than it would have been had he remained illiterate."

Certainly here is a place where the teacher can promote discussion. The quotation could serve as a jumping-off place to explore the paradox that getting educated is a hindrance to Iraqi village life.

HOW DOES ONE REASON THIS OUT?

WHAT FACTORS ARE RELEVANT HERE?

WITH WHAT VALUES IN TRADITIONAL SOCIETY DOES MODERN EDUCATION CONFLICT?

WHAT KIND OF EDUCATION IS MEANINGFUL TO THESE PEOPLE?

The author uses decision-making as another case in point. All decisions are made along traditional lines which means that in case of a conflict between two people or two groups one must always defend his relatives. He must help his family and the author states that in all the time he spent in the village he never saw a villager fail to come to the aid of one of his relatives. As one clan leader said, "Even God Himself would not agree to a man sitting idly by while his relatives were in danger."

There is virtually no leeway for anyone in a set of situations for all one has to do in Umm Al-Nahr is to react as everyone in the village has always reacted. The responses to situations are stereotyped. This point is well illustrated in the following quotation:

> "Abdullah has the reputation in the village of being royal khayr (a good man). This means that he is a conformist par excellence; he is pious; hospitable; truthful (within the limits prescribed by family and group solidarity); loyal to his immediate family, clan, village group and tribe in decreasing order of intensity; and, agove all, he is extremely predictable."

Again this quotation could easily serve as a take-off point for exploration:

WHY MUST ABDULLAH BE ENTIRELY PREDICTABLE?

WHAT WOULD IT MEAN IF HE WERE NOT?

DOES TRUTH HAVE PRESCRIBED LIMITATIONS IN OUR SOCIETY?
IF SO, UNDER WHAT CIRCUMSTANCES?

WHAT ABOUT OUR LOYALTIES TODAY IN THE UNITED STATES?

DO WE HAVE AN ORDER OF INTENSITY REGARDING OUR LOYALTIES?

DOES LOYALTY TOWARD ONE'S CONSCIENCE SUPERCEDE LOYALTY
TO ONE'S COUNTRY?

WHY ARE TRADITIONAL SOCIETIES CONFORMING SOCIETIES?

The word "ayb" meaning "shame" is the key concept in Umm Al-Nahr relative to conformity. Anyone who varies even the slightest from the accepted standards brings forth the warning "ayb". Everyone knows what it means, they have always known its meaning and it serves effectively to limit conduct outside the accepted standards. I think that the instructor might well consider this concept with the students and attempt to discuss with them the questions:

IS THERE ANY COMPARABLE FORCE IN OUR SOCIETY?

IS OUR BEHAVIOR REGULATED BY ANY SIMILAR PERVADING CONCEPT?

WHAT DO THE STUDENTS FEEL ARE THE SIGNIFICANT ELEMENTS RELATIVE TO THEIR CONDUCT AND ACTIONS?

These few examples of the traditional atmosphere in a village point out to us the problems that would develop when any change is suggested by any outside agency. Any change is bound to be resented because it will conflict with the prescribed way of doing things.

Earlier in the paper I quoted the author to indicate the nature of progress as conceived by the villager. Modern technology and education, however, present drastic changes to the traditional way of life. Prestige and status in a modern society are based on different values and standards, these would obviously conflict with those in the stereotyped society. What is needed, the author says, is to show the villager that the changes will be meaningful to him. That is they will be "immediate and apparent". This point, I feel ties indirectly with the attitudes of many American Negroes today. No longer are they content with "pie in the sky"; with promises, they want and expect immediate benefit from civil rights programs and legislation. The instructor could do much to develop this parallelism.

Finally, Mr. Quint concludes his essay with a case study of a particular situation. This quotation illustrates the point:

> "Empirical data have demonstrated that one single innovation, if accepted and incorporated into a social order, can bring about an ever-increasing degree of innovation and change. Thus, if an innovation could be brought to Umm Al-Nahr which would be welcomed by all and which would eventually be accepted and understood by all, it would in itself bring about the need for new innovations or at least pave the way for their introduction."

Apparent in this quotation is a social version of the "multiplier theory". He then utilizes a hospital or dispensary to demonstrate this concept. With this situation the teacher could ask the students to think of other innovations which would achieve the same effect. What type of innovation could the villagers participate in that would be accepted by all? Then bringing this idea into the concept of American Society the students could try the same approach for Appalachia or Ghettoes.

The idea of progress and change itself suggests many teaching possibilities:

> IS IT POSSIBLE THAT THE WESTERN DEFINITION OF PROGRESS WILL NEVER FIT THESE PEOPLE? WHAT IS THE WESTERN IDEA OF PROGRESS?
>
> HAVE WE BECOME OBSESSED WITH THE IDEA OF RAPID CHANGE TO AN IRRATIONAL DEGREE?
>
> IF RAPID CHANGE IS NECESSARY THE PROCESS OF RESOCIALIZATION CAN BE ACHIEVED VERY QUICKLY, AS IN THE SOVIET UNION, BUT DO THE ENDS JUSTIFY THE MEANS?
>
> COULD A CHARISMATIC LEADER DECREE CHANGE AND PROGRESS?

Mr. Kelly

CONSTRUCTIVE USE FOR A SCRAPBOOK

Anticipating the Headlines

Front page headlines convey little meaning to the student whose only interest in them is to demonstrate a knowledge of current events to his teacher. In-depth questioning by a teacher often indicates that such knowledge is, at best, superficial and is quite often forgotten by the student when he is expected to recall it some days later. It is generally agreed that an understanding of events is more important than simply an ability to recite. With understanding, students are more likely to initiate class discussion, and can, with proper direction, begin to anticipate the headlines.

The Limitations of the Text

It is becoming increasingly apparent to teachers that textbooks have a very limited value in the modern classroom. Events and information are changing too rapidly, so that most texts are dated even before the printer's ink is dry. The worse offenders, in this respect, are the so-called "problems texts" which often provide questions that do little more than take up space.

The Newspaper Scrapbook

One means of promoting meaningful class discussion is to require students to build scrapbooks. Initially, many students take to this requirement enthusiastically; however, the enthusiasm soon dampens for a number of reasons familiar to most of us: teacher interest lags; bulk rather than quality is often rewarded; bulk becomes a deterrent; some students require more direction than others; finally, students' exasperation at not knowing the purpose of a scrapbook.

I question whether any lasting harm is done to student iniative by making available examples of what you require in a scrapbook. Scrapbooks by former students, kept on file in the library, can be used to guide students as to purpose, etc.

The Scrapbook: Aims and Purposes

1. Focus

   A scrapbook, like a paper, must have a focus. Initially, this may present some difficulty since it depends upon the accumulation of materials.

2. Selectivity

   As material becomes available, so also should a choice of topics; a focus then, becomes possible. This focus should be used to guide a student in the selection of material.

3. Bulk

   Bulk does not necessarily add up to knowledge.

4. Underlining

   Underlining of appropriate passages should begin after a focus has been established.

5. Marginal Questions and Notations

   Passages which arouse interest or curiosity should be so indicated by marginal questions. The sources and dates of all material should also be noted in the margins.

6. Class Reports and Discussion

   The purpose of these is to provide students with ideas and direction. The teacher will have an opportunity to alert students to neglected areas and advise on direction and scope.

7. Understanding

It is hoped that understanding will grow in response to discussion, comments and marginal notations. This can be demonstrated in the form of a brief paper at the end of the third quarter. The proper use of footnotes should be easy to check, since the sources will be readily available to the teacher.

Oil and Politics: Example

The degree to which oil and politics are related cannot be understood by simply reading frontpage headlines. Such reading is like alerting one to the existence of icecaps: it fails to account for the source, movement or volume of an iceberg hidden from view. The headlines are somewhat similar to icecaps, in that they are little more than manifestations of events, the causes and extent of which must be found elsewhere. For instance, the relationship of oil to politics becomes apparent when students are encouraged to read the economic section of the newspaper (it usually follows the sports section!). Problems relating to Arab unity, arms for the Middle East, oil production in Texas as well as a host of other problems can be seen from the following selections, all of which are excerpts from the N. Y. Times over a period of a month. They have been edited for brevity.

Selection No. 1	Questions and Comments
ARAB SOLIDARITY URGED BY NASSER	Nasser's image as a leader or unifier of Arabs.
Cairo, Apr. 15 - President Nasser appealed today to all Arab Nations to unite in the common struggle against Israel and to forget political positions on the left and the right.	Does Nasser view his government as a bridge - that is, center of left and right? The unifying force is the Arab attitude towards Israel.
A united Arab nationalism is essential, he declared, if the Arabs are to overcome the consequences of the defeat last June by Israel and to face the "imperialist and Zionist powers".	What is meant by "consequences"? Arab pride?....Interruption of economic development?

Selection No. 1 - continued	Questions and Comments
Diplomats regarded the remarks as significant in two respects: Nasser's campaign to unite the Arabs of the Saudi Arabian monarchy with those of the Algerian Social regime.	
The United Arab Republic believes that the Arab world will not be able to deal successfully with Israel.... until the Arabs present a common front. p. 16	
Selection No. 2	
EGYPT HOPES NEW OIL DISCOVERY WILL EASE ITS ECONOMIC PLIGHT	
Cairo, Apr. 3 - Another oil strike has raised the U.A.R.'s hopes of substantially easing its economic plight through exports of domestic crude oil.	Does this mean less dependence upon Saudi Arabia for revenue? or
Cairo wants to step up its foreign exchange revenues, which are needed to pay for imported wheat to feed its rapidly rising population.	a need for revenue to purchase wheat? or both?
The foreign exchange problem was aggravated by a dip in tourist revenues and the loss of about $250 million a year in Suez Canal earnings following the June War of 1967. Grants from the oil rich governments of Libya, Kuwait and Saudi Arabia have largely made up to the losses. But this aid might be cut if Cairo's radical Arab policies offend the three conservative regimes.	
.....An American oil executive, Mr. Vanderbeek, commenting on recent developments in the Mid East remarked: "Politics and Business continue to be separate". pp 67 & 79.	Is this pious thinking?

Selection No. 3	Questions and Comments
OIL BUSINESS ANTENNAE TUNED TO IRAQ	
Bagdad, Mar. 12 - The countries and companies that make up the international oil business have their most sensitive antennae tuned to Iraq because events taking place here may seriously affect the course of the (oil) industry.	
A curtain of secrecy surrounds the negotiations to exploit the world's most controversial oil field, North Rumalia, which have entered a crucial period.	
North Rumalia has many suitors, including French, Spanish, Russian, Italian, Japanese and American interests. The Campagnie Francaise was thought to have the deal all but signed until recently. Snags evidently have been hit because the French negotiators have been flying back and forth between Bagdad and Paris.	The French have capitalized on Arab attitudes toward Anglo-American interests? Is preference related to French attitude during the "June War"?
North Rumalia is not just another oil-rich field, but the center of a major controversy since 1961. In that year the late Premier Abdul Karim Kassim promulgated a law that took away from the Western-owned Iraq Petroleum Company 99% of its concession area, including North Rumalia.	What impact is this likely to have on the thinking of other oil-rich Arab states?
Next month a technical-assistance contract will be signed with the Russians. (It) could cover the North Rumalia field if agreement with the French or other suitors fails to materialize.	Russian assistance - an alternative to French assistance?
It was admitted that both French and Russian contracts were partially politically inspired - "the Arab struggle against imperialism, led by the United States, cannot be separated from the oil question."	Oil concessions are politically inspired.
Iraq's problem will be to sell to market its oil to consuming nations. pp 57 & 59.	Do Western oil interests control these outlets or must the Iraqi undersell in order to gain a share of the market?

Selection No. 4

Questions and Comments

IRAQ WILL EXPLOIT OIL POOL HERSELF

Beirut, Leb. Apr. 10 - The Iraqi Government decided today to undertake exploitation itself of the North Romalia oil field.

....The decision also appeared to mark the end of France's "great leap forward" in Iraq.

The undertaking will be the biggest purely state-owned-and-managed oil project in the Middle East.

Asked about marketing prospects without the cooperation of major Western oil companies, Mr. Jadir said Iraq had standing purchase offers, but would seek contracts of 15 year minimum terms for future sales. "I expect a series of malicious rumors and a war of nerves against us," he added, "but we shall prove we can produce and market oil by ourselves."

France?...Japan?...Italy?...
Spain?

Selection No. 5

FRENCH JET SALE TO IRAQ

Paris, Apr. 12 - The French Government was reported to have signed a contract to let Iraq have 54 Mirage supersonic fighter bombers.

The agreement...came at a time when French officials were making it clear that the Gaullist government would continue to block the delivery of 50 similar planes to Israel.

French attitude towards Israelis appears to be tied to the former's commercial ambitions in the Arab lands.

The agreement was reported to have been signed before the Iraqi government announced this week that it would itself undertake exploitation of the North Rumalia oil field.

Jet planes for oil concessions

The 54 planes for Iraq are understood to cost about $70 million - about 5 times the cost of an equal number of Soviet MIGS that the Iraqi air force is now flying.

pp 1 & 7

Should this be regarded as a set-back for the Soviets in Iraq?

Selection No. 6	Questions and Comments
DE GAULLE WOOS THE ARABS	
Paris, Apr. 21 - .....When the Libyan Premier, Abdul Hamid Bakush, was in Paris on an official visit three weeks ago, the French President stated his offer of friendship to the Arabs in the clearest possible language:	
"France", he said, "is more than ever the friend of the Arabs, especially at this moment when their territory is being invaded....Cooperation with the underdeveloped countries is one of the fundamental aspects of French foreign policy."	Stated motives for French interest in Arab lands.
The French government, although its officials are not in the habit of saying so publicly, is as concerned as are other Western powers over Soviet penetration of the Middle East and the spectacular surge of Soviet naval strength in the Mediterranean.	What are the unstated motives?

Selection No. 7

IRAQ'S DISPUTED OIL FIELD

The future of Iraq's North Rumalia, the world's most controversial oil field, as been decided - or has it?

Where will Iraq get the money to develop this field?

Who will provide the technical assistance needed to develop it?

Where will Iraq market the oil if it does develop the area?

Will development involve an arms-for-oil deal with the Soviet block?

What will the Western owned Iraq Petroleum Company, which asserts it has legal rights to the field, do?

The other oil-producing nations are watching events in Iraq closely. If Iraq succeeds there is some likelihood that other oil producing nations will use it as a lever to squeeze, if not

Selection No. 7 - continued	Questions and Comments
seize, more from the international oil giants, such as the Standard Oil Company (New Jersey) and the Mobil Oil Corporation.	
If Iraq's bold venture succeeds, where will she sell the oil in the present situation of a world petroleum surplus?	The possibility of economic warfare?
Would she have to undercut world prices in order to get markets for her crude? This would set off a reaction that could create repercussions in every producing country. pp 53 & 59	Impact on all of the Mid Eastern countries, whose principle source of revenue is oil? Social and political consequences?
Selection No. 8	
OIL REVENUE RISE IS SAUGHT BY IRAN	
Teheran, Iran, Feb. 26 - Representatives of 15 major American and European oil companies have begun to trickle into Iran for talks that may not only affect the future of this country but also that of other Middle Eastern nations producing petroleum.	Iran is a non-Arab state.
The representatives make up a high-level delegation from the consortium, which is responsible for producing and refining the greater part of Iran's oil production.	
The Government has, in effect, told the consortium: "We don't care how you get it, whether by increased production, a different profit split, or higher posted prices, but we need the money."	Iran needs increased revenues to meet the cost of its fourth development plan.
....Since Iran is a non-Arab state, its output last year rose sharply to substitute for the supplies cut off in other Mid East countries during the June War. The continuance by Iran of oil production during the June War is one of the government's	What impact would an increase likely have on other oil producing nations, not only in the Middle East, is a problem that might be explored.

Selection No. 8 - continued

trump cards in its negotiations with the Consortium. IF IRAN WERE TO RECEIVE AN INCREASE, OTHER MIDDLE EASTERN PRODUCING NATIONS WOULD REQUEST SIMILAR ARRANGEMENTS.

While Iran is seeking higher production....it is also seeking new fields, especially offshore. In the Persian Gulf, this quest has led it into a confrontation with the Arab states and sheikdoms on the other side of the Gulf. Iran has granted concessions along the entire northern side of the Gulf, while the Arab states of Bahrain, Kuwait and Saudi Arabia have granted rights off the southern shore. Recent drillings have indicated a huge field in the middle of the Gulf and an academic debate has developed into a serious imbroglio, especially between the Governments of Iran and Saudi Arabia. pp 55 & 67.

Selection No. 9

IRAN AND OIL GROUP TIE EACH OTHER INTO KNOTS

Apr. 3 - The jab and parry of negotiations between Iran and the Western-owned consortium of oil operating companies has turned into a wrestling match in which each contestant is lacked and immobile.

Iran is demanding a 20% annual increase in oil output over the next five years....The consortium contends that Iran's demands are impossible, for political as well as economic reasons. It has offered, instead, to raise output by 8% to 9%.

In a recent ceremony marking the beginning of work on the Isfahan steel project now being built in Iran with Soviet assistance, the Shah accused the oil companies of assuming "the right to dispose as they please of Iran's national resources."

Questions and Comments

Supply....Demand....
Price....Revenue....
Development programs.

Confrontation with Arab states over oil rights in the Persian Gulf.

Who determines ownership of offshore rights?

What happens when Americans are caught in a question of jurisdiction concerning ownership?

Iran vs. Saudi Arabia

The Issue

The site chosen to make the statement was probably chosen for psychological reasons.

Selection No. 9 - continued

Part of Iran's case is that she has 26 million people, greater than all the other oil-producing countries of the area put together. The rise in revenues is needed to help this large population, Iran argues.

Iran's production costs are rated as the highest in the Middle East - about 14¢ a barrel, opposed to 9¢ a barrel in Saudi Arabia and 6¢ a barrel in Kuwait. In addition, Iranian oil reserves are lower than those of Saudi Arabia and Kuwait.

If Iran were to receive an increase in line with her demands, she would capture 81.6% of the total Middle Eastern growth during the next period.

The Arabs have already served notice that they will not stand for Iranian growth at their expense.

Another dispute between the Iranian and Arab interests puts the West in the middle. This relates to the ownership of the Persian Gulf, or as the Arabs would prefer the Arabian Gulf.

Now the U. S. is in the middle as well, with allies on both sides of the Gulf and a lot of oil revenues in between for the taking.

pp 1 & 7

Selection No. 10

BRITISH ASSURE SUPPORT OF CENTO

London, Apr. 23 - Prime Minister Wilson assured the Ministerial Council of CENTO that British support for the alliance was continuing in spite of plans to withdraw from the Persian Gulf by 1971.

He was addressing the 15th session of the Council just before its members heard an alarming report on the Soviet military build-up in the Mediterranean and the Middle East.

Questions and Comments

The case for Iran

The case for the oil companies.

It is likely that part of the increase will be achieved at the expense of American fields. Texas fields have already curtailed oil production in anticipation of increased imports.

U. S. involvement.

Iraq used to be a member of CENTO.

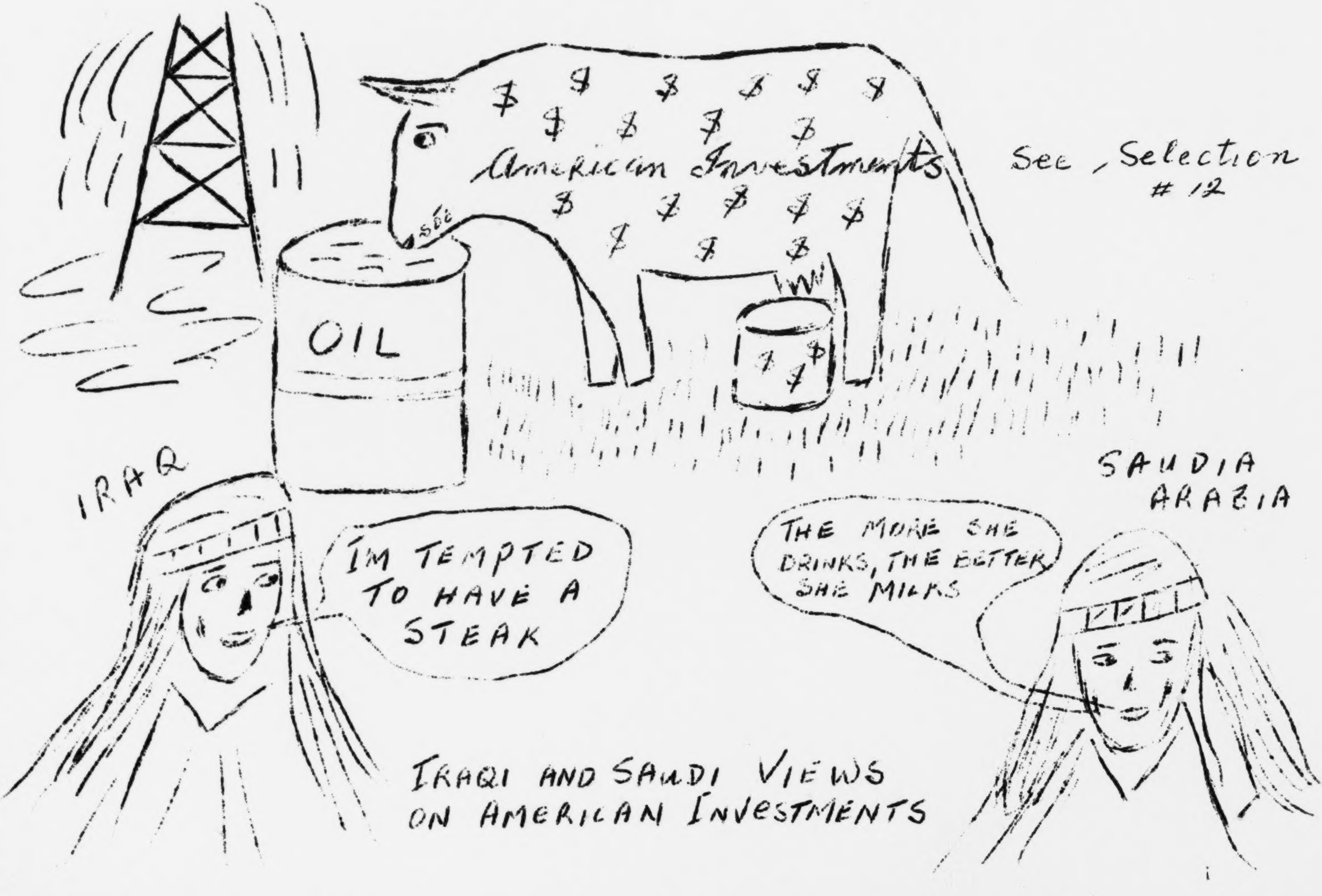
Soviet buildup in the Middle East.

Selection No. 10 - continued	Questions and Comments
The response of the representatives of the three Middle Eastern members of the council - Turkey, Iran and Pakistan was non-committal, diplomats reported.	Apparent lack of response on the part of Iran, Turkey and Pakistan.
Pakistan has generally disassociated herself from the military side of the alliance since the Pakistani-Indian war of 1965. Her Foreign Minister was absent from today's session.	
The Iranian Foreign Minister missed the opening session.	
The American contribution (primarily financial) continues at a rate of $500,000 annually, which adds up to a total of $50 million thus far. It has gone into developing communications between Turkey, Iran and Pakistan.	Is American expenditure for the support of CENTO justified in the light of prevailing conditions and the attitudes of the organization's members?
The members seemed agreed that the organization is worth preserving. To quote its Secretary General: "It is an instrument whose value far exceeds its material accomplishments."	A meaningless statement expressed most eloquently.
Selection No. 11	
OIL REVENUE SPURS MODERNIZATION IN SAUDI ARABIA	
Jidda, Saudi Arabia, Mar. 13 - Twenty years ago Saudi Arabia was a land of trackless desert, camels and Bedouins. King Ibn Saud Abdel Aziz had united the country from the Persian Gulf to the Red Sea. Oil was just beginning to flow.	Twenty years ago the country of Saudi Arabia was united.
Ten years ago Saudi Arabia was broke. The great king's son had squandered its first oil wealth. This had been the decade of the Cadillac, new palaces, and princes who gambled away fortunes, who passed out $100 tips.	Ten years ago in Saudi Arabia a fortune was squandered.
In 1958, the austere Crown Prince Faisal took over, first as Premier and later as King. Under his rule	

Selection No. 11	Questions and Comments
almost everything has changed. Once-sleepy Jidda is beset with traffic: cars move bumper-to-bumper down the broad highway that has been driven ruthlessly through the old city; new office buildings, apartment houses and hotels dominate the skyline; in the suburbs, a steel plant went into production four months ago; opposite the steel plant a new oil refinery is in the completion stages; a desalinization plant is under construction.	Jidda is symptomatic of changes taking place through a constructive use of revenues from oil.
Determined to avoid the dustbowl problems that have beset agriculture in other arid lands, the Saudis plan afforestation, which may in turn bring climatic changes.	Plans for the diversification of the economy: 1. Reclamation of lands through afforestation.
A dam is being built at Abha in Asir Province, where rainfall is highest in the kingdom. The aim is to begin agricultural development of Asir Province.	2. Building of dams to provide water for new agricultural undertakings.
Nomadic Bedouins, who still represent about 1/3 of a total population of 4 or 5 million, should be channeled gradually into agriculture - a gentler transition than absorption into towns. Besides, agriculture represents a more desirable form of diversification of an economy that is almost totally dependent on a wasting asset, such as oil.	3. Channeling of human resources (nomads) into agriculture.
A government corporation, Petromin, is also involved on fostering diversification projects. It hopes, eventually, to base 30% of the economy on extractive industries other than oil. These include gold, silver, copper, zinc, lead, phosphates and iron ore - all of which have been found in commercial quantities.	4. Government plans to diversify further: extractive industries planned.
Oil has made all of this possible. Oil revenues are steadily increasing. Aramco officials have established Saudi Arabia as the country with the world's largest oil reserves, with 74.7 billion barrels of proven reserves. In production they are fourth behind the U.S., the Soviet Union and Venezuela.	Saudi Arabia's oil resources and its position among the oil producing nations.

Selection No. 11	Questions and Comments
With so many projects being undertaken and being planned, Saudi Arabia's major problem is the growing scarcity of labor (relative). (In the long run this is bound to have an inflationary effect and have some bearing on the cost of oil production, etc.)	Labor is becoming relatively scarce.
Selection No. 12	
THE ARABS' OIL AND AMERICAN MONEY	
Apr. 7, - The only goodwill the U.S. has left in the Arab world is a genuine admiration for American efficiency and a confidence in its technology.	Arab attitudes towards the United States.
Since the Arab-Israeli conflict, what was left of Arab affection for the U.S. has dried up, leaving at best, dismay and more often hatred.	
Suspended in this emulsion of political alienation are $1.7 billion of American investments, the future of 75% of the Free World's proven oil reserves and possibly even the basic security of the United States.	
Political pressures are reported to have played a role in the so-far unsuccessful quest by two American concerns for development rights in the huge national sulphur deposits at Mishraq in north-central Iraq.	How politics shapes economic decisions.
There are reports that Iraq has decided to develop the sulphur deposits in conjunction with Kuwait. Kuwait's participation insures financing, but neither of the Arab lands can provide the high standard of technical expertise required to produce and market the sulphur.	Iraq sets the pace. She learned from Algeria.
Iraq's policy has been described as being willing to "cut off a little bit of its nose if it can put a blotch on America's face."	Iraq willing to take an economic loss to spite the United States.
Not all Arabs approve of putting politics before practicality and a	

Selection No. 12 - continued	Questions and Comments
division among these lines has developed in the ranks of Arab leadership. Most of these come from the more conservative Arab nations.	Not all Arabs agree with the Iraqi. Saudi Arabia, Libya, the Shiekdoms.
Saudi Arabia compares the oil companies to milk cows: "The more you feed them, the greater and better the milk production." Saudi Arabia has the highest per barrel income for oil exports in the Middle East.	Oil companies compared to milk cows.
At the time of the June fighting, Libya, Saudi Arabia and Kuwait used their armed forces to protect the oil installations. They also let it be known that any sabotage of oil company facilities would be considered acts against the state.	The conservative governments protected foreign investments during the June War.
Most oil analysts in the Middle East are of the opinion that the major oil companies, especially the American concerns, are in for a rougher time in the future.	A change in attitude in the future considered likely, particularly towards American concerns.
The most important trend is the emerging importance of national oil companies (European national companies). The strong point of these companies is that they can offer the producing countries a guaranteed share of their markets, as well as participation in the refining operations in return for preferential supplies of crude oil.	European national companies may be able to offer greater concessions than American oil companies.
France's agreement with Algeria is an example of a nation-to-nation agreement arrangement. The recent Saudi Arabian agreement with Italy sets up a similar arrangement. Meanwhile France is trying to sell this concept to other Common Market nations.	Recent trends in nation-to-nation agreements. The French role.
Another factor likely to affect trends is the recent U.S. investment curbs, which will have the effect of hindering the American companies in their competition with the European national companies.	The impact of recent American investment curbs on the bargaining.


American Investments
OIL
IRAQ
SAUDIA ARABIA
I'M TEMPTED TO HAVE A STEAK
THE MORE SHE DRINKS, THE BETTER SHE MILKS

See, Selection #12

IRAQI AND SAUDI VIEWS
ON AMERICAN INVESTMENTS

Selection No. 12 - continued	Questions and Comments
France and Russia have been the chief beneficiaries of America's real and possible future setbacks in the Middle East. France is selling herself as the last remaining bridge to the Western world. To the Arab leaders, the majority of whom are anti-communist, and fear a Russian takeover, this argument has strong appeal.	Political complications. France as the bridge to the West.
The Russian threat is obvious. If the Soviet Union gains control of Arab oil, she will hold a blackmail tool, more effective than nuclear weapons over Europe. Bombs invite retaliation. A sophisticated use of Arab oil could reduce Europe to an economic satellite without risking or causing destruction. The isolation of the U.S. could thus be accomplished without firing a shot. pp 1 & 14.	The Russian threat could lead to the isolation of the U.S. from her European Allies. Does not Russia have the ability to affect the price of oil in the West, since she evidently has a surplus and could create havoc on the Middle Eastern economies that depend on revenue from oil?

* * * * * * *

Follow-up Procedures

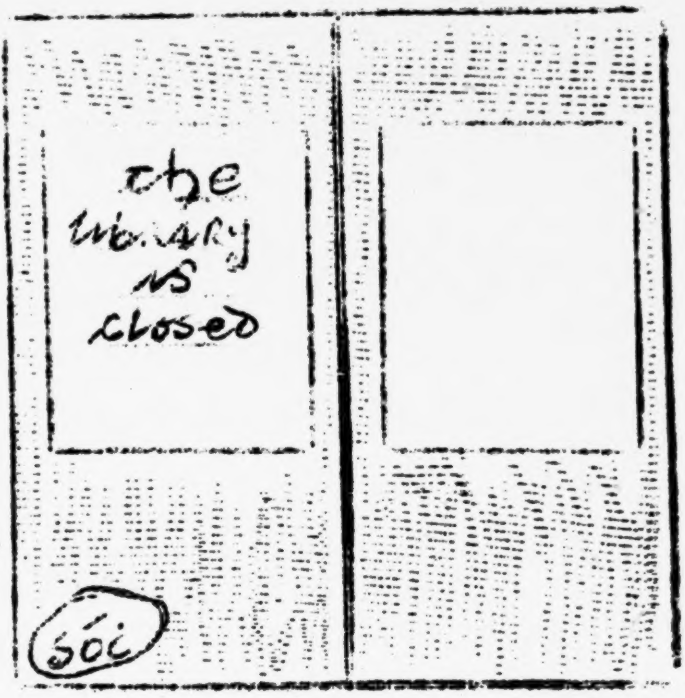
Up to this point students should be working in groups or teams numbering about five. Each student on the team should concentrate on a different source (newspaper or periodical). At the mid-year, students in consultation with other team members, should begin to focus on specific topics. The purpose of the team action here is to give each student an opportunity to see what material is available for his topic; at the same time, students who lack initiative can benefit from those who have. The teacher's role should be restricted to advising on how to narrow the focus to within manageable levels.

Having selected individual topics, the team members should have an opportunity to exchange materials. For example, some of the material gathered by John may have little bearing on his topic: he should place this material in a "pool". On the other hand, John is likely to find some material in the "pool" that pertains to his topic. In overseeing this step, a teacher should have students explain to the class how their selection of material relates to their topic.

The last step is the writing of a paper, utilizing the scrapbook material. All sources cited in the paper should be included in the scrapbook. Footnotes should include the page number of the scrapbook, the date and source of the material.

One variation is to permit a student to translate material into a series of cartoons (See example based on Selection No. 12). As you will note, one need not be an artist!

Mr. Kelly



"THE LIBRARY IS CLOSED"

Somewhere in my college notes there is a statement to the effect, that if one wants to be a successful teacher, one must cultivate the friendship of the librarian! Without commenting on all of the ramifications of this statement, experience has taught that courting such friendship is like wading through bramble bushes - sweet but thorny! The difficulties are not of the librarian's making - she usually has to contend with demands which are beyond her capacity to appease and she must satisfy all the departments requesting her services.

Faced with a difficult situation in our school because the library was in the process of moving to larger quarters, many teachers were forced to improvise. In the Social Studies Department, we were faced with the problem of what to do about research projects, since all but the most recent magazines were boxed. The following idea was suggested by a student for the gathering of a bibliography of magazine articles pertaining to the Middle East. The idea was refined by introducing certain limitations. The instructions were as follows:

1. Check through all of your parents' magazines for articles pertaining to the Middle East.
2. Avoid, if possible, any magazines you would normally find in your library.

3. The articles should be current: if older than three years, they should not be "dated".

4. Supply the title of the publication, its date, the author of the article, the article and the page.

As expected, we received many assignments where our instructions were ignored. However, the rewards of the exercise proved to be of great value to both students and teachers. It forced many students to look for information from sources other than the encyclopedias to which they had become enslaved. The project has potential for expansion and enrichment in future years. Finally, it alerted us (teachers) to the existence of articles in magazines we would not normally consider:

The Annals of the American Academy of Political and Social Science — Jan. 1968
Ungor, B. Z.: "Women in the Middle East and North Africa and Universal Suffrage"...p.72

The American Scholar — Spring, 1967
Rovit, Earl: "Jewish Humor and American Life"...p.237

Daedalus — Fall, 1966
(Contains studies of fiction in Arab lands, Israel, Poland, etc.

Fortune — September 1, 1967
Cordtz, Dan: "But What do We Do About the Arabs?"...p.75

(A Map Portfolio) "Tankers Move the Oil That Moves the World"...p.80

O'Hanlon, Thomas: "Mobil Oil 'Squarely in the Middle'"...p.86

History Today — Dec. 1966
Moir, A. L.: "The World Map at Hereford"...p.858
(A map which is believed to have been in existence around 1300 A.D. Emphasis is on the Middle East.)

History Today — Feb. 1967
Sykes, Christopher: "The Protocols of the Elders of Zion"...p.81

History Today
Brandon, S. G. F.: "The Origin of Religion: In Theory and Archeology"...p.219

Woodcock, George: "Persia and Persepolis"...p.239

History Today May, 1967
Woodcock, George: "Persia and Persepolis, Part II"...p.301

History Today April, 1968
Grant, Michael: "The Gods of Light and Darkness"...p.268

Holiday December, 1967
"Israel" - A Special Issue

Horizon November, 1958
Malraux, Andre: "The Gods in Art"...p.4

Holiday April, 1968
Gault, Henri and Christian Millau
"Oasis Tour of Tunisia"...p.62

Horizon September, 1962
Pfeiffer, John: "Man's First Revolution"...p.4
(Account of the foundations of Western civilization in the valleys of the Nile, the Tigris and Euphrates.)

Horizon Autumn, 1964
"The Original Philistines"...p.40

Horizon Winter, 1964
Fermor, Patrick Leigh
"The Rock Monasteries of Cappadocia"...p.66

Horizon Summer, 1966
Kinross, Lord: "The Nile"...p.80
(An excellent biography of the River)

Buehr, Wendy "The World of Youssouf Bey"...p.24
(An album of satirical drawings by an Ottoman diplomat through which the reader can get a glimpse of the international cabal that dismembered "the sick man of Europe".)

Horizon Autumn, 1966
Kotker, Norman: "Turkish Delights"...p.78

Horizon Autumn, 1967
Morris, James "The Silk Road"

Horizon Winter, 1967
Brandon, S. G. F. "The Trial of Jesus"...p.4

M.D. Medical Magazine May, 1966
"Archair Art" (Mesopotamia and Egypt)...p.175

"River of Time" (Nile)...p.228

"House of Eternity" (Anatomy of a Pyramid)...p.259

The Metropolitan Museum of Art Bulletin November, 1966
Muscarella, Oscar White
"Hasanlu 1964"...p.121

Harper, Prudence Oliver
"Portrait of a King"...p.137
(Both articles deal with archaeological work in ancient Persia)

Natural History June, 1967
Hammond, Philip C. "Desert Waterworks of the Ancient Nabataeans"...p.36

Scientific America August, 1963
Garbell, Maurice "The Sea that Spills into the Desert"

Scientific America March, 1965
Garbell, Maurice "The Jordan Valley Plan"

Scientific America April, 1968
Wulff, H. E. "The Qanets of Iran"...p.94

Vital Speeches June 15, 1967
Palmer, Joseph 2nd "The Other Africa: The Magreb"...p.522
(Africa between the Sahara and the Mediterranean - Morocco, Algeria, Tunisia and Libya.)

Vital Speeches August 1, 1967
Hussein, Eban & Fawzi
"The Middle East Crisis"...p.610

It is likely that many of the articles cited above are listed in the Social Science and Humanities Index. It is too expensive for most high school libraries to acquire.

OTHER TOPICS AVAILABLE

Other titles are available at the Center on loan. Among the titled are:

* Teaching Package - Middle East
(1 - 2 weeks)

Included in this package are some basic concepts; suggestions for readings on three ability levels; a series of slides with an accompanying text.

* Slides of Israel (Series "B")

A series of 75 slides on Israel with an accompanying text.

Prepared by Mr. F. Engelken
Westwood Consolidated High School

* A Teaching Strategy on the Middle East
(An Eight Week Unit)

Prepared by Mr. C. Prestopine
and Mr. F. Schmid
Teaneck High School

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By:	McGraw-Hill		
	AV-96 Our Heritage from the Middle East	56	Color
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	AV-115 Sumer - First Great Civilization	62	Color with guide
	AV-116 The Oldest Nation: Egypt, Part VI	56	" "
	AV-117 Egypt's Eras of Splendor, Part VII	68	" "

TRANSPARENCIES

AVT-26 Israel and Jordan. Produced by Hammond Inc.
3 Overview Transparencies

AVT-27 Near and Middle East. Produced by Hammond Inc.
3 Overview Transparencies

AVT-28 Turkey, Syria, Lebanon and Cyprus. Produced by Hammond Inc.
3 Overview Transparencies

AVT-29 Iran and Iraq. Produced by Hammond Inc.
3 Overview Transparencies

RECORDS

AVR-30 Songs of Israel. Sung by Hillel and Aviva.
Folkways Records (with English Translations)

AVR-31 Songs From the Bible. Sung by Hillel and Aviva
Music by Oded Bourla
Folkways Records (with English Translations)

AVR-32 Islamic Liturgy. Song and Dance at a Meeting of Dervishes
Folkways Records
Notes, Transcriptions and Translations by Dr. Martin Lings

AVR-33 Songs of the Israel Defence Army
Sung by Hillel Raveh
Folkways Records (with English Translations)

FILM LOOPS

AVL-16	Egypt - Village Irrigation - 3207	4 min.
AVL-17	The Suez Canal - 3208	4 min.
AVL-18	Colors in the Dark - 4001	4 min.
AVL-19	Roman Mosaics in Anatolia - 4002	4¼ min.
AVL-20	The Hittite Sun, Part I - 4003	4¼ min.
AVL-21	The Hittite Sun, Part II - 4004	4¼ min.
	Ancient Nile Civilization - 3615	to be ordered